TWO TREATISES:

THE ONE

Of Good CONSCIENCE;

shewing the nature, meanes, marks, benefits and necessitie thereof.

THE OTHER

The mischiefe and misery of Scandalls, both taken and given.

Both published

by

Iohn DYKE, Minister of Gods word at Epping in Essex.

The fift Edition corrected.

LONDON,

Printed by MILES FLESHER, for Robert Milbourne. 1632.

GOOD Conscience, OR, A TREATISE shewing the nature, meanes, markes, benefit, and necessitie thereof.

By WILL. DYER Minister of Gods word at Epping in Essex.

The fifth Edition corrected.

LUKE. 10.42.

One thing is necessary.

LONDON,
Printed for R. Mylbourne at the Greyhound in Pauls Churchyard.
1632.

E. D.

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TO THE RIGHT VVORSHIPFVL

Sr. FRANCIS BARRINGTON Knight and Baronet, a Patron and patterne of piety *and good Conscience.*

RIGHT WORSHIPFVL,

THat which the Apostle *Paul* speaks of a mans desire of the office of a Bishop, may be truely spoken of every one who desires to gaine men to the love of a

good Conscience, that *he desires a worthy worke*: Yea it is the worke which is, and ought to bee made the scope and drift of the worthy worke of the Ministry. And therfore it is, that he, that desires the calling of the Ministery, desires a worthy worke, because of this worthy worke of bringing men to good Conscience, A worke at which all workes and bookes, should specially ayme: Conscience is a book, one of those books that shall be opened at the last day, and to which men shall be put, and by which they shall be iudged. Therefore to the directing, informing, and amending of this booke should all other bookes specially tend. Yea *Salomon* seems to call men off from all other bookes,

Vnicuique liber est propria conscientia, & ad hunc librū discendum & emendādum omnes alii inuenti sunt. Bern. de Conf.

bookes, and ſtudies, to the ſtudy of this ſo neceſſary a point, the keeping of a good Conſcience: *Of making many bookes,* (ſaith hee) *ther is no end, & much ſtudy is a wearineſs of the fleſh; Let vs hear the concluſion of the whole matter, Feare God & keepe his Commandements, for this is the whole duty of man.* As if his advice tended to this, to neglect all ſtudies in cõpariſon of that ſtudy which aimes at the getting and keeping of a good Conſcience. It would be exceeding happie with vs, if this ſtudie were more in requeſt amongſt us. Wee ſeeme to live in thoſe dayes fore-told by the Prophet, wherein *the earth ſhould bee filled with the knowledge of the Lord.* We are bleſſed that live in ſo cleare a Sun-ſhine of Gods truth

Eccl. 12. 12. 13.

Iſa. 11. 9.

truth, but yet the griefe is, that through our owne default, our Sun-shine is but like the winter light, all light, little or no heate, and we make no other use of our light, but onely to see by, not to walke and worke by. In the first re-entrance of the Gospell amongst us, how devout, holy, zealous, and men renowned for Conscience were our Martyrs, and our first Planters, Preachers, and professors of Religion? They had not generally the knowledge and learning, the world now hath, nor the world now the Conscience they then had. There be now better Scholars, there were then better Men: they were as excellent for Deuotion, as our Times are for Disputation

Antiqua sapientia nihil aliud quam faciendi & vitanda præcepit, et tunc longe meliores erant viri. Postquam docti prodierunt, boni desunt, simplex enim illa et aperta virtus in pascuam et solertem scientiam versa est, doceremque disputare, non diuere, Senec. epist. 96.

tation. It is an excellent ſight to ſee ſuch Chriſtians, as were the Romanes; *Full of goodneſſe, filled with all Knowledge.* It is pitty that ever ſo lovely a paire ſhould bee ſundred. Yet if they be parted, it is beſt being without that which with moſt ſafety may be ſpared. A good Conſcience is ſure to doe well, though it want the accompliſhment of Learning, and greater meaſures of Knowledge and Vnderſtanding. But take Learning from a good Conſcience, and it is but a Ring of gold in a Swines ſnout, or that which is worſe, *A thorne in a Drunkards hand.* Learning is to bee highly apprized; Riches, Honours, and all other earthly bleſſings are vile to it. But yet though it take place

Rom. 15. 14.

Prou. 26. 9

place of all other things, yet muſt it give good Conſcience the wall and vpper-hand, as that which is farre before it in worth, vſe, and neceſſitie. As *Salomon* of wiſdom, ſo may it beee ſaid of good Conſcience, *Shee is more pretious then Rubies, and all the things thou canſt deſire are not to bee compared to her.* Prou 3.15 Gold and Rubies cannot ſo enrich a man as good Conſcience doth, and yet alas the blindeneſſe of men, how willing arethey in this caſe, with *a willfull povertie?* Not Rubies, but handfulls of Barley, morſels of Bread, and Cruſts are preferred before the invaluable treaſure of a good Conſcience.

After the many worthy endeauours therefore of ſo many as have

have bin before me in this worke of labouring men to a good conſcience : I have adventured alſo to lend my weake ſtrength to the ſame worke If. one or two witneſſes prevayle not, yet who knowes what an whole *cloud* may doe? Though *Eliah* and *Eliſha* be the *Horſemen and Chriots of Iſrael*, yet the Footemen doe their ſervice in the Battell, and *Apollo* may without offence *water*, where *Paul* hath *planted*.

Now theſe my poore endeavours ſuch as they are, I am bold to publiſh vnder your Worſhipfull name, and to put them forth vnder your patronage, entreating you to countenance that in a Treatiſe, which you have ſo long countenanced in the practiſe

tise. None so fit to bee a Patron of a Treatise of good conscience, as he that hath beene a religious both professor, and protector of the practise thereof. To have a
Isa. 22. 25. *Naile fastened in a sure place, the antiquitie* of a long standing *Name* and *Family*, to bee hewen out of the Quarry of the best Stockes of Parentage, to have faire Lines, and a faire lot in outward possessions, to be blessed with a fruitfull Vine, and Olive plants, fairly growne and planted round about a man, all these are to be held high honours, and great favours from the God of heaven. And with all these hath the Lord honoured your selfe. But yet your greatest honour that hath given lustre to all the rest, hath been

your love to the Truth, Religion and a good Conſcience. *Auguſtine* repented him that hee attributed more to *Mallius Theodorus*, to whom he wrote a booke, then he ſhould have done though otherwiſe hee were a learned and Chriſtian man. A man may eaſily overſhoote himſelfe in the commendation of a good man, eſpecially, if a great man. It ſhall ſuffice therefore to have ſaid ſo little, and that to this end, that hereby, the World may know the reaſon of my choice of your Patronage of this Treatiſe. It would have beene an incongruity to have had the name of a perſon of an evill Conſcience, prefixed before a booke of good Conſcience. I deſired a Patron ſutable

Diſplicet autem illic quod Mallio Theodoro, *ad quem libros ipſum ſcripſi, quamvis docto et Chriſtiano viro plus tribuj quam deberem.* Aug. *Retr. lib.* 1. *cap.* 1.

ſutable to my ſubiect. I preſume the very ſubiect ſhall make the Treatiſe welcome to you; Be you pleaſed to afford your acceptance, as I will afford you my poore prayers, that the Lord who hath already ſet vpon your head the *crowne of the Elders, Children: Children*, and one *crowne of glory* here on earth, *Age found in the wayes of righteouſnes*, would alſo in his due time give you that incorruptible *crowne of righteouſneſſe, and eternall glory* in the heavens, which that righteous Iudge ſhall give to you, and to all thoſe that in the waies of a good Conſcience waite for the bleſſed appearance of the Lord Ieſus.

Pro.17.6.

Pro.16.1.

Your Worſhips in all Chriſtian obſervance:

IER: DYKE.

The Contents of this Treatise.

The Text containes three Maine Heads.

1. *Maine head.* Pauls *Protestation of a good Conscience, where fine things are considered.*

1. *What Conscience is.*

2. *What a good Conscience is. It is good with a two fold goodnesse.*

1. *With the goodnesse of Integritie, and this integritie is threefold.*

1. *When being rightly principled by the word, it sincerely iudges and determines of good and evill.*

2. *When it doth excuse for good, and accuse for evill.*

3. *When it vrgeth to good, and restraines from evill.*

2. *With the goodnesse of Tranquillitie, and Peace. Here are three sorts of Conscience discovered not to bee good, viz.*

1. The Ignorant
2. The Secure } Conscience.
3. The Seared

3. The meanes of getting and keeping a good Conscience.

1. To get and keep the Conscience good peaceably, or with the goodnesse of peace, three things required,
   1. Faith in Christs blood.
   2. Repentance from dead works.
   3. The cõscionable exercise of Prayer.

2. To get and keepe the Conscience good with the goodnesse of integritie, and to have it uprightly good fiue things required, viz.
   1. Walking before God.
   2. Framing ones Course by the Rule of the word.
   3. Frequent examination of the Conscience.
   4. Hearkning to the voice of Conscience.
   5. In cases of questionable nature, to take the surest and the safest side.

4. *The markes, and notes of a good Conscience: and they be seven.*

1. *To make Conscience of all sinnes and duties.*
2. *To make Conscience of small sinnes, and duties.*
3. *To affect a Ministery that speakes to the Conscience.*
4. *To doe duty, and avoid sinne for Conscience sake.*
5. *Holy Boldnesse.*
6. *To suffer for Conscience.*
7. *Constancy, and Perseverance in Good.*

5. *The Motives to a good Conscience, and they are fine.*

1 *The incomparable Comfort and Benefit of it in all such Times and Cases, as all other Comforts faile a man, and wherein a man stands most in need of Comfort. The Cases or Times are fine.*

1. *The Time, and case of Disgrace, and Reproach.*
2. *The Time of Common feare, and Common Calamity,*
3. *The Time of Sickenesse, or other Crosses.*
4. *The Time of death.*
5. *The Time and day of Iudgement.*

2. *That a good Conscience is.*

1. *a feast for*
   1. *Contentment and satisfaction.*
   2. *Ioy and Mirth.*
   3. *Society.*
2. *Better then a feast for*
   1. *The Continuance.*
   2. *Independency.*
   3. *Vniversalitie.*

3. *Without a good Conscience, allour best duties are naught.*

4. *It is the Ship and Arke of Faith.*

5. *Th*

5. *The misery of an evill one* { 1. *In this world in respect of* { 1. *Feare.* 2. *Perplexity.* 3. *Torment.* 2. *In the world to come.*

2. *Maine Head.* Ananias *his insolent Injunction. Whereunt is observed.*

1. *What is the respect a good Conscience findes in the world.*
2. *The impetuous injustice of the Enemies of good Conscience.*
3. *Who commonly bee the bitterest Enemies of good Conscience.*
4. *That Vsurpers are Smiters.*
5. *What is a sad fore-runner of a Nations Ruine.*

3. *Maine Head.* Pauls *Answer and Contestation. Whereunt is observed.*

1. *That Christian Patience muzzels not a good Conscience from pleading its owne Innocency.*

2. *The severitie of Gods Indgements upon the enemies and smiters of good Conscience.*

3. *The equity of Gods administration in his execution of Justice.*

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A Table of the ſeuerall Chapters of this Treatiſe.

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Good

GOOD CONSCIENCE.

ACTS 23.

1. *And* Paul *earnestly beholding the Councell, said, Men and brethren, I have lived in all good Conscience vntill this day.*
2. *And the high Priest* Ananias *commanded them that stood by, to smite him on the mouth.*
3. *Then said* Paul *vnto him, God shall smite thee thou whited wall.*

CHAP. I.

The Introduction to the Discourse following.

THere is no cõplaint so generall as this, that the world is naught. His experience is short and slender, which will not justifie the truth of this complaint

plaint. And what thinke we, may the Cause be of the generall wickednes of our Times? Surely nothing makes *Ill Times*, but Ill men, and nothing make *Ill men*, but *Ill Consciences*. Ill Conscience is the source, and fountaine from whence comes all iniquities, which make times here so ill. How well should hee deserve that could amend ill times? There is a course if it would be taken, that would do the deed, and so cease the common complaint. *Elishaes* course in healing the waters of *Iericho* must be taken. They said of their waters, as we of our times, *The water is naught, and the ground barren*, 2 Kings 2.19. What course now takes *Elisha* for healing of the waters? *He went out unto the spring of the waters, and cast the salt in there.* ver. 21. *So the waters were healed*, vers. 22. The spring and fountaine of all actions good or evill is the Conscience, and all actions and courses of men are as their Consciences. Out of the heart *are the issues of life.* Prov. 4.23. the heart and Conscience

Hominum sunt istæ non Temporum. Senec ep. 98

ſcience is the fountaine, every action of a mans life is an *Iſſue*, a little rivelet, and a water paſſage thence. Are theſe *waters* then that *iſſue* thence *Naught*? The way to heale them is to *caſt the ſalt into the ſpring*. Mend the Conſcience and all is mended. *Good Conſciences* would make *Good men*, and *Good men* would make *Good Times*. Lo here a project for the reformation of evill Times.

Non erit fructus bonus niſi arboris bonæ. Muta cor, et mutabitur opus, Aug. de verb. Dom. Serm. 12.

Were this Project ſet on foot, and a good cõſcience ſet up, how ſhould we ſee profanation of Gods holy Name, & Day, injuſtice, Bribery, Oppreſſion, Deceit, Adulteries, and whoredomes, & all other Iniquities, how ſhould we ſee all theſe as our Saviour ſaw Satan, *falling downe like lightning from heaven*? How ſhould we ſee them come tumbling downe like ſo many *Dagons*, before Gods Arke, yea tumbled downe, and broken to the ſtumps? The oneſy Arke that muſt daſh, and ding downe theſe *Dagons*, is a good Conſcience,

And if we would wel weigh the matter

ter what is there equally desirable with a good Cõscience? What is that men would have, but they desire it have it *good*? And yet amongst al other things they desire to have *Good*, what little care to have the Cõscience such? Wife, children, servants, houses, lands, Ayre, food, raymert, who would not have these *Good*? And yet that without which none of all these are good, nor will yeeld us any true good, that alone is neglected, and whilest men would have all other things *good*, yet their cõsciẽces & thẽselves are *naught*. Now alas, what good, will all other goods do vs whilst this one, and this maine *Good* thing is wanting! How excellẽt is this *Good* above al other good things. A *good* wife, *good* children, *good* land, &c. these may a man have, & yet he himselfe not *Good*, these finde men sometimes *Good*, but make none so; these goods may a man have and yet himselfe bee naught. Not so with good Conscience, which no evill man can have, which whosoever hath, it makes

Ecce quid prodest plena bonis erga cum sit insana Conscientia! Bene vis habere, & bonus non vis esse, tum quid est, quod vis habere malum? Nihil omnino, non uxorem, non filium, non ancillã, villam, tunicã postremo nõ caligam et tamen vis habere malum vitam. Rogote, prapone vitam tuam, caligæ tuæ (sic Conscientiam) Aug. ibid. vbi supra. ipsa ergo divitiæ bonæ sunt, sed ipsa omnia bona

makes him and all hee hath *good*. So great and ſo good a *Good*, why is it ſo much neglected?

Try we therefore & let us aſſay if by any means, Gods good bleſſing giving aſſiſtance, we may be able to ſtirre up men, and to worke them to regard ſo great & ſo excellent a good. It may be at leaſt ſome few may be perſwaded, & may ſet vpon this worke of getting a good Conſcience. If but ſome few, if but one be wrought vpō, the labour is not in vaine. If none, yet our worke is with our God, to whom *we are a ſweet ſavour, in Chriſt, in them that are ſaved, & in them that periſh*, 2. Cor. 2. 15

This portion of Scripture then which I have choſen for the ground of the following Diſcourſe conſiſts of three parts.

1. *Pauls* ſober and ingenuous *profeſſion*, and *Proteſtation*, verſ. 1.
2. *Ananias* his inſolent, and impetuous *Iniunction*, verſ. 2.
3. *Pauls* zealous *Anſwer* and *Conteſtation*, verſ. 3.

1. The

a omnis & malis habere poſſunt. Et cū bona ſint boni tamen facere non poſſunt. Aug. de verb. Do. Serm. 5.

1. The first is *Pauls Protestatiõ* in these words; *Men and brethren I have lived in all good Conscience untill this day.* With this Protestation of a good conscience *Paul* begins his Plea. And how ever to distinguish our selves from Papists, we beare the name of *Protestants*, yet wee shall never be found and good Protestants indeed, till we can take up *Pauls Protestation*, thatour care, indeauour, & course is to live in *All good Conscience.* A Protestant with a loose & a naughty Cõscience hath no great cause to glory in his desertion of the Romish Religion. As gooda *blind Papist*, as a *halting Protestant*. The *blind* & the *halt* were equally abominable unto the Lord.

Paul was here brought forth to answer for himselfe before the chiefe Priests and the Counsell: And his Preface, as I said, to his intẽded Apology, if he had not bin injuriously interrupted, is a *Protestation* of the goodnes of his Conscience, and this his good Conscience, or the goodnesse of his Conscience he sets forth;

1. From

1. From his *Converſation* ἀναστροφὴ, I have lived or converſed. A good converſation is a good evidence of a good Conſcience indeed, there can be no good Conſcience, where there is not a Converſing in good. It is not ſome moods & fits in ſome good actions, & duties, from whence conſcience gaines the reputation of goodnes; but a good converſation, godly & religious in the general tenour therof, proves the conſcience worthy ſuch an honor, as to be holden good. He may be ſaid to *have a* good cõſcience that can be ſaid to *live* in a good Conſcience, Many a man is frequent in the Citie, and yet cannot be ſaid to live there. There a man lives where he hath his Converſe and Reſidence. A mans life is not to be meaſured by ſome few actions, in which at ſometime he may be found, but by his generall courſe & converſation. God wil judge every man not according to his *ſteps*, but according to his *waies*. It were over-rigid cenſoriouſneſſe to cõdemne a righteous man, & to queſtion whether

whether his cõſcience were good; becauſe ſome ſteps of his have bin beſide the way. We know for the general, his way is good where in he walkes, and therefore according to his good way wee iudge his Conſcience good. Contrarily when we ſee a mans way for the generall to be evill, though ſometime hee may tread a right ſtep or two, and chance to chop into the faire road for a rod or two; for this to iudge a mans Conſcience good, were a bottomleſſe and a boundleſſe Charitie: Every mans Conſcience is as his life is.

2. From the *Generalitie* of his care, & obedience, *In all good Cõſcience*. It muſt be *All good*, or it is *no good* conſcience at all. There be that live in *ſome* good Conſcience; yea *Herod* ſeemes to have *much* good Conſcience, hee did many things gladly, but yet *Paul* goes further, and lives not in *ſome*, not in *much*, but in *All* good Conſcience.

3. From the *Sincerity*, and *Integritie of it before God*. Before men how many have their Conſciences exceeding good

good, and yet their conſciences are far ſhort of goodnes, becauſe they are not good *before God*, the iugde of conſcience. Whilſt conſcience is made only of the Capitals of the ſecond Table, or of the externals and ceremonials of the firſt, which duty is not done out of obedience to God and his Commandements; but a mans ſelfe either in his gaine, or in his prayſe is ſought, and baſe ends are the firſt mouers to good duties, here the conſcience, what ever applauſe it hath from, or before men for it goodneſſe; yet, of God ſhall not be ſo eſteemed. For that is not a good conſcience which is one outwardly, but which is one inwardly, whoſe praiſe is not of men but of God. And that hath its praiſe of God which is before God.

4. From his *continuance, & conſtancy vntill this day*. To begin a good life, and courſe, & to liue in all good conſcience, & that before God, are excellent things; but yet one thing is wanting to make vp this goodneſſe com-

pleate. To bee ſo for a day, or ſome dayes will not ſerve, but when a man can ſay at his laſt day, I have liued in al good conſcience *vntill this day*, that man may be ſafely iudged to have a good conſcience indeed. Thus in theſe foure particulars doth the goodnes of *Pauls* conſcience appeare. It is not my purpoſe to cõfine my ſelfe & to keepe mee within thoſe bounds alone: but to take a larger latitude, within the compaſſe whereof I will bring both thoſe forenamed, and all other materiall points which this *proteſtation* doth afford.

Chap. II.

Conſcience deſcribed.

THe maine ſubiect of this proteſtation, and the ayme of this following diſcourſe being concerning a *good conſcience*, for the more orderly handling thereof, conſider theſe ſpecialls.

1. What

1. What *Conſcience* is.
2. What a *good conſcience* is.
3. How a good conſcience *may bee gotten and kept*. The meanes of it.
4. How a good conſcience *may bee knowne*. The markes of it.
5. The *motives* to get and keepe a good conſcience.

1. *What conſcience is*: It may be thus deſcribed. Conſcience *is a power and faculty of the ſoule taking knowledge, and bearing witneſſe of all a mans thoughts, words & actions, & accordingly excuſing or accuſing, abſolving or condemning, comforting or tormenting the ſame.* I know there be other definitions given by others more ſuccinct, and neat, but I rather chuſe this though it may bee not altogether ſo formall to the rules of Art. The rules of love and profit many times may make bold to diſpence with rules of Art. So I may be profitable, I care the leſſe to be artificiall. It may ſuffice that this deſcription is anſwerable to that Auditory for whoſe ſake it was firſt intended. A plaine familiar

deſcription agrees well enough with ſuch a people. For the better conceiving of it, let it be taken in pieces, and every parcell viewed ſeverally.

It is a faculty or power of the ſoule. It is therefore caled the *Heart*, 1. *Iohn.* 3. 20 *If our heart condemne vs. Ec.* 7. 22. *Thine own heart knowes that thou thy ſelfe likewiſe haſt curſed others*, that is, thine own conſcience knowes. It is alſo called the *ſpirit of man*, 1. *Cor* 2. 11. *For what man knowes the things of a man, ſave the* ſpirit of man *which is in him.* And *Rom.* 8. 16. *The ſpirit it ſelfe beares witneſſe with our ſpirit*, that is, with our conſcience. Not that conſcience is a ſpirit diſtinct from the ſubiect of the ſoule, as *Origen* miſtooke, but becauſe it is a faculty of the ſoule, therefore the name that is oft given to the ſoule, is given to it. If it be asked in what part of the ſoule this faculty is placed, we muſt know that conſcience is not confined to any one part of the ſoule: It is not in the underſtāding alone, not in the memory, will, or affections alone, but it hath

place

place in all the parts of the ſoule, and according to the ſeverall parts thereof hath ſeverall Offices, or acts.

Taking knowledge : *Eccl.7.22.* Thine owne heart *knowes*. Conſcience is placed in the ſoule, as God's ſpy, and mans ſuperiour and overſeer, & inſeparable companion that is with a man at all times, and in all places, ſo that there is not a thought, word, or worke that it knowes not, and takes not notice of. So that that which *David* ſpeakes of God himſelfe. *Pſal.139.3.4. Thou compaſſeſt my heart, and my lying downe, and art acquainted with all my waies, for there is not a word in my tongue, but loe thou knoweſt it altogether. Whither ſhall I goe from thy ſpirit? If I aſcend up to heaven, &c.* The ſame may be alſo ſaid of cõſcience, Gods deputy; it is acquainted with al our wayes, not a motion in the minde, nor a ſyllable in the mouth, to which it is not priuy: yea it is thus inſeparably preſent with us not only to ſee, but alſo to ſet downe, to regiſter, and to put downe vpon Record all our

thoughts, words, and workes, Conscience is Gods Notary, and there is nothing passes vs in our whole life good or ill, which cõscience notes not down with an indeleble character, which nothing can raze out but Christs blood. Conscience doth in this kind as *Iob* wishes in another, *Iob* 19.23.24. *Oh that my words were now written, Oh that they were printed in a booke, That they were graven with an iron pen, and laid in the rocke for ever.* Conscience prints, & writes so surely, so indelebly, yea it writes mens sins as *Iudah* his sinne was, *with a pen of iron, with the point of a diamond, and they are graven vpon the Table of their hearts, Ierem.* 17.1. Conscience doth in our pilgrimage as travellers in their iourney, it keepes a Diary, or a iournall of every thing that passes in our whole course, it keepes a booke in which it hath a mans whole life pend. In regard of this office conscience is placed in the memory, & is the Register and Recorder of the soule.

And bearing witnesse. This wee finde

Rom. 2.15.

Nam quocunque me verto vitia mea me sequuntur, vbicunq; vado conscientiam meam mecum defert, se præsens adsistit, & quicquid facio scribit. Idcirco quanquam humanas subterfugiã iudicia iudicium propriæ consc. fugere non valeo. Et si hominibus celo quod egi, mihi tamen (qui nosci malũ quod gessi) celare nequeo. Ber de Inter. Com. c. 31

Rom. 2.15. their conſcience alſo *bearing witneſſe. Rom.* 9. 1. My conſcience alſo *bearing me witnes.* 2. *Cor.* 1.12. *This teſtimony* of our conſcience. And this the end of the former office of the conſcience. For therefore it is exact and punctuall in ſetting downe the particulars of a mans whole life, that it may bee a faithfull witneſſe eyther for him, or againſt him. *For a faithfull witnes cannot lie. Pro.* 14.5. This office it is ready to doe, at all times of triall, affliction, and moſt of all at the laſt day, the day of iudgement, when it ſhall be more ſolemnly called in to give in evidence, *Rom.* 2. 15. 16. *Their conſcience bearing witnes, &c. In the day whē God ſhall iudge ſecrets of men.* At that day it ſhal eſpecially witnes either for or againſt a man, if our life and actions have been good, it will then doe like the true witneſſe, *Pro.* 14.25. *A true witnes delivers ſoules.* If wicked & ungodly, it wil deale with it as *Iob* complaines God did with him *Iob.* 10.17. *Thou reneweſt thy witneſſe againſt me.* It will teſtifie according to every

Peccata mea celare non poſſum, quoniam quocunque vado conſc. mea mecum eſt, ſecū portans quod in ea poſui ſiue bonum, ſiue malum, ſervat vivo, reſtituet defuncto depoſitum quod ſervandum accepit. Bern. med. de vot. c. 14

very mans deeds. And this testimonie of conscience is without all exception, for in the mouth of two or three witnesses every word shall stand, and conscience (as our common saying is) is a thousād witnesses: for it is an eye-witnesse of all our actions, yea a pen-witnes, bringing testimonie from the authentique Records & Register of the Court of Conscience. Concerning this testifying office of Conscience that place is worth the noting, *Esa.* 59. 12. *For our transgressions are multiplied before thee, & our sins testifie against vs, for our transgressions are with vs, and as for our iniquities we know them.* By which place wee may know the meaning of the word Conscience. Conscience is *knowledge together*. How together? First, a knowledge together with another person, namely with God, when God and a mans heart know a thing, there is Conscience, knowledge together *Rom.* 9. 1. My conscience (συμμαρτυρούσης) Co-witnessing, witnessing together. How together? God knowes it & wit-

witnesses, and my conscience together with him knows & witnesses. Secondly, a knowledge ioyned together with another knowledge; for there is a double act of the vnderstanding, First, that whereby wee thinke or know a thing. Secondly, there is a reflecting act of the soule whereby wee thinke what we thinke, and know what we know, and this is the action of the Conscience; and this ioyning of this second knowledge to the first, gives it the name of Conscience: As here in this place, As for our iniquities wee know them, that is, we know that wee have had evil thoughts, and our knowledge tels vs, & witnesses to vs, that we have done so. This agrees with *Bernards* definition, that *Conscientia est cordis scientia*; Conscience is the knowledge of the heart, namely passiuely. It is the knowing of what the heart knowes: which others in better tearmes have expressed thus, Conscience is the recoiling of the soule vpon it self; Suitable to that of the Apostle, 1. *Cor.* 4. 4. *I know*

know nothing by my ſelfe. As if he ha
ſaid, I know not any thing that I kno
againſt my ſelfe, my Conſcience do
not witneſſe againſt mee. And this ſe
cond office of Conſcience in bearin
witneſſe is alſoin the memory.

And accordingly accuſing or excuſing abſolving or condemning] Theſe acts o
Conſcience we finde *Rom.*2.15. *Their thoughts accuſing or excuſing one another. Rom.*14.22. Happy is he that *condemneth* not himſelf in that he allows. The ground of theſe acts is this; Conſcience, before actions are to be done, determines of their lawfulneſſe, & vnlawfulneſſe; iudges of them whether they be good or evill. And if it iudge them good, it inuites, ſtirres vp, vrges, and bindes to the doing of them *Rom.* 13.5. Ye muſt be ſubiect *for conſcience ſake*; that is, becauſe Conſcience determines it to be good, & vrges, & binds thereunto. Hence that phraſe in common ſpeech, my conſcience vrgeth me to it; or he was vrged in conſcience to do it, and I am bound in conſcience to

doo

lo it. Certainely if it iudge and deter-
mine actions to be evill and vnlawfull,
then it binds from them. So much that
ſpeech implies, 1 *Cor.* 10.27. Eate, aſ-
king no queſtion, *for conſcience ſake.* So
that Conſcience hath a power to bind
to, and to bind from.

Now then when a man in his parti-
cular actions doth follow the Preſcrip-
tions, Dictates, Iniunctions, Prohibiti-
ons, & Determinations of conſcience,
and hearkens to the incitements ther-
of, then cõſcience *excuſes* him, acquits
and *abſolves* him. But if in his actions
he goe againſt any of theſe, then Con-
ſcience *accuſes* him of offence, and *con-
demnes* him for that offence. The *accu-
ſation* of cõſcience hath reſpect vnto a
mans *guilt*, the *condemnation* of it vnto
a mans *puniſhment*. *Accuſation* is an
act of Conſcience paſſing ſentence
vpon a mans action, as when conſci-
ence tels him; This was ill done, this
action was ſinfull. *Condemnation* is an
act of conſcience, paſſing ſentence not
onely vpon a mans action, but vpon a
mans

mans perſon, as when it tels him, T
deſerveſt Gods wrath for this ſin. C
ſcience in accuſing ſhewes what is
quality; in condemning what is the
ſert of a mans action. And theſe a
ons of Conſcience are in the mind,
vnderſtanding part of the ſoule. T
act of Conſcience in the memory
termines *de facto*, and tels vs what
have done, or not done. The act
Conſcience in the vnderſtanding
termines *de iure*, and tels vs whet
we have done well or ill, and ſo acc
dingly either excuſes or accuſes,
quits or condemnes.

Comforting or tormenting the ſam
theſe be the laſt acts of conſcience fo
lowing the former. If Conſcience d
termining, preſcribing, & inciting
good, be hearkned vnto, then it exc
ſes, acquits, and thereupon follow
comfort, ioy, hope, 2. *Cor.* 1. 12. This
our reioycing, the teſtimony of our co
ſcience. Contrarily, if the dictates o
conſcience be not regarded, it accuſe
& condemnes, & then torments wit
feare.

eare, griefe, deſpaire, and violent perturbations, in all which is that *worme. Marke, 9.44.* And theſe actions of the Conſcience are in the will, and in the affections. And thus according to the divers parts of the ſoule, the acts and office of conſcience are divers. In the memory it hath the office of a Notary, Regiſter, and Witneſſe. In the underſtanding it hath the office of a Iudge, and an accuſer, of a *Felix* and a *Tertullus.* In the affections either of a Comforter, or Tormenter.

Sit in domo propria & a propria familia habeo accuſatores, teſtes, iudices, & tortores, Accuſat me conſcientia teſtis eſt memoria, volumen carcer, timor tortor obiectamentum tormentum. Bern. med de vot. c. 13

The ſumme of all may be thus knit up. Conſcience contains three things:

1. Knowledge practicall.
2. Applicatiō of that knowledge to our particular eſtates, and actions.
3. Thoſe affections, which ariſe thereupon.

Now the ſpeciall worke of Conſcience conſiſts in the ſecond, in the applying our knowledge to our eſtates and actions. Now in this application it lookes on things paſt, or preſent, ſimply as things, and ſo it witneſſes of them

them to be done, or not done, *Eccl.* 22. Or else it lookes at the good or vill of things past, present, & to co if things past, or present, seeme go it excuses; if evill, it accuses and bi *Rom.* 2. 15. If things to be done see good, it excites, vrges, and binde the doing thereof. If evill, it vrges, bindes there-from. Now accord to these severall acts there follow i divers affections, ioy, hope, se griefe, and the like. The whole proc of the worke of Conscience fals wi in the frame of a practicall Syl gisme, as for example.

Every one that sins in betraying in cent blood, is worthy of Gods wra But I (saith Iudas*) have sinned in traying innocent blood, therefo am worthy of Gods wrath.*

Here the *Maior* is knowledge pra call, the rule and law by which Co science keeps her Court. This is *Sy teresis.*

Super nos etiam posuit ad custodiendum si deliquissent qui accusarent. qui testificarentur, qui indicarent, qui punirent: conscientia quippe est accusatrix, memoria testis, ratio index, timor carnifex. Bern. hom de vill. in q.

Conscientia Synteresis est qua vitiis voluptatibus vel furore in seq, interdum rationis decepti similitudine nos pectare sentimus. Hieronym. in Eccl. cap. 1.

The *Minor* that is *Syneideſis*, the proper worke of conſcience applying that knowledge, and generall rule for a mans particular eſtate, or action. Here Conſcience witneſſes concerning the fact, iudges of the qualitie of it, and accordingly accuſes or excuſes.

The Concluſion is the ſentence of Conſcience abſolving or condemning, and accordingly cheering or ſtinging, comforting or tormenting a man.

Synteresis eſt promptuarium principiorũ ſeu regularum practicarum eius officium eſt regulas legis diuinæ proferre, & conſc. ſubministrare, vt illarum ope poſſit cenſorem agere de propriis actionibus. Alſted. Theol. Caſ. cap 2.

CHAP. III.

A good Conſcience what it is: falſe ones diſcouered.

WHat Conſcience is we haue ſeene; The ſecond thing conſiderable, is what a good Conſcience is. The Conſcience that is good, muſt bee good with a double goodneſſe.

1. With the goodneſſe of *Integritie.*
2. With the goodnes of *Tranquility.*

Vpright-

Vprightneſſe, and Peace; theſe two a
required to the cõſtitution of a go
Conſcience.

Firſt, it is good with the goodne
of *Integrity*, when it is an upright co
ſcience. This is that which *Paul* cals
pure cõſcience, 2 *Tim.* 1.3, which phra
a man would almoſt thinke in his co
ſcience that the holy Ghoſt uſed o
ſet purpoſe, to ſtop the mouth of th
iniquity of the later times, that ſhol
ſeeke to diſgrace all good Conſcienc
with the ſarcaſme of purity. Now th
Conſcience is good with the good
neſſe of Integritie and puritie thre
wayes.

1 When it being informed & righ
ly principled by the word of God, th
only rule and binder of Conſcience, i
doth truely and ſincerely iudge & de
termine evill to be evil, and good t
be good. As contrarily, the conſcienc
is ſinfully evil, when it doth not deter
mine that to be euill which is evil, no
that to be good which is good, but ca
evill good, and good evill. Such as are

the

the Conſciences of Ignorant perſons, who wanting the knowledge of Gods Word, and having their conſciences blinded through ignorance, are not able to iudge of good or evill, nor to diſcerne & determine which is which. So that knowledge is neceſſarily required to the goodnes of Conſcience. *Rom.* 15.14. *Ye alſo are full of goodnes, filled with all knowledge.* The Conſcience cannot be good where the ſoule is naught, and *that the ſoule bee without knowledge, it is not good.* Prou 19.2. (y)

2. When it doth excuſe for that which is good, and accuſe for that which is evill, being ſanctified by the ſpirit of grace: for the accuſation of conſcience, though it follow vpon ſin, yet it is not ſinfull, and evill in it ſelfe, but onely painefull and troubleſome, and ſo oppoſed to the goodnes of peace, not to the goodnes of vprightnes, according to that trite diſtinction of *Bernard* of a good Conſcience and not quiet, and a quiet conſcience, and not good. It is the property of a conſcience vpright-

ly good to accuse vpon any sinne co
mitted. As contrarily the conscience
sinfully evill, when it doth not excu
for good, nor accuse for evill. The si
perstitious person, omitting his fopp
ries, should bee excused by his cons
ence, whereas he rather receives blam
from his Conscience, therefore h
Conscience is sinfully evill. The secu
persons Conscience is naught, becau
he having committed sinne, his Co
science is silent, and lets him alone, an
brings in no accusation against him
therefore it is sinfully evill. It is a *wi
nesse* that hath *seene*, and *knowne* evil
and doth not *utter it*, therefore it *sh
beare its iniquity*, Levit. 5. 1.

3. When it doth incite and vrge w
to doe good, and doth stay and hinde
from evill. It is vprightly good whe
it spurs to good, and bridles from evi
Heb. 13. 18. *For wee are assured th
we have a good Conscience*: viz. A consc
ence that is neither silent to perswa
to that which is good, or dissuade fr
that which is evill. If a man goe abou

or be ready to yeeld to any thing that is sinfull, how will it muster vp legions of Arguments? how will it wrastle & struggle with a man? It will say as *Abner* to *Ioab*, 2 *Sam.* 2. 26. *Knowest thou not that it will be bitternes in the later end?* or as *Abigail* to *David*, 1. Sam. 25. 31. *It shall bee no griefe, nor offense of heart vnto thee* another time, not to have done this evill. If a man be negligēt, or careleſſe, & drowſie in good duties, it comes to him with that voyce, *Ephes.* 5. 14. *Awake thou that ſleepeſt*; or with that, *Iſa.* 30. 21. *This is the way, walke in it.* When it doth thus, it is vprightly good. Contrarily, it is ſinfully evill, when it doth not incite vs to that which is good, nor hinder vs from doing evill. This is a dead, and a ſeared conſcience. 1. *Tim.* 4. 2. *Having their conſciences ſeared with an hot yron.*

2. It is good with the goodneſſe of *Tranquility*. And that is when the conſcience is at peace, and doth not accuſe vs, becauſe it hath not wherewith to accuſe vs, either becauſe not guilty of

such or such a particular fact. 1. *Cor.* 4.4 *I know nothing by my selfe*; or else because it vs assured of pardon, in the blood of Christ, by which wee come to have no *more Conscience of sins*, Heb. 10.2. That is, no more Conscience to accuse or condemne for sinne, it being done away in the blood of Christ: and this is the *purged Conscience*, Heb. 9.14. which brings Hope, Ioy, Comfort, & confidence with it. 2. *Cor.* 1.12. *This is our reioycing, the testimony of our Conscience.* Then is the Conscience good when it is peaceable; As contrarily then it is evill, painfully evill, when it is turbulent, & troublesome in the accusations thereof, and binds ouer to Iudgement, and so leaves vs in shame, feare, perplexity, & griefe, 1 *Iohn.* 3.20 *If our heart cōdemne vs.* This is a wounded, a troubled conscience. This is of the evill Conscience of evill men. *Isa.* 57.21. *There is no peace to the wicked saith my God.* Yet may a man have his conscience vprightly good, which is painefully evill, for a good mans Con-

science may bee vnquiet and troubled. Thus then wee see what a good Conscience is, that which is vprightly honest, and quietly peaceable. This being so, it serves to discover the dangerous errour of divers sorts of people, that are in a dreame of having good Consciences, and yet having nothing lesse. There be three sorts of consciences, which because they are in some sort quiet, and sting not, their owners would have to goe for good ones, and yet are starke nought, and they are, The *Ignorant*, The *Secure*, and the *Seared* Conscience.

1. The *Ignorant* conscience, Men iudge of their ignorant consciences, as they doe of their blind, dumbe and ignorant Ministers: Such neither do nor can Preach, can neither tel men of their sinnes, nor of their duties. Aske such a blind guides people, what their conceit is of him, & what a kinde of man their Minister is, and yee shall have him magnified for a passing honest harmelesse man, and a man wondrous

quiet amongst his neighbours. They may doe what they will for him, he is none of those troublesome fellowes that will be reproving their faults, or complaining of their disorders in the Pulpit; oh, such a one is a quiet good man indeed. Thus iudge many of their Consciences. If their Consciences be quiet, and lye not grating vpon them, and telling them that their courses are sinfull, and damnable, and that their persons are in a dangerous condition, but rather by their silence, ignorance, and vaine pretences doe iustifie them, and tell them all will be well enough. Oh then what excellent good Consciences have these men! They make no Conscience of Familie duties, once in the yeere to come to the Sacrament serves the turne; they are common swearers in their ordinary communication, make no Conscience of sanctifiing Sabbaths, &c. and their Consciences let them alone in all these; doe not give them one syllable of ill language, oh what gentle, and good natured con-

sciences thinke these men they have? But alas, what *evill* consciences have they? A good conscience must be *upright* as well as *peaceable*. And an upright Conscience is enlightned with the knowledge of the Word, and by that light iudges what is good, and what evill, and when it findes mens actions not to be good & warrātable, deales plainely, and lets them heare of it. A good Conscience hath good eies, and is able to discerne betweene good and evill. Now these mens consciences are quiet, & have their mouthes shut, but whence is it? Because their eyes are shut, and they are dumbe, because they are blind. Right Idoll cōsciences, they want mouthes to speake, because they want eyes to see. So that it may be said of such consciences as the Prophet speakes of those Watchmen, *Isa.* 56. 10 *His watchmen are blind, they are all ignorant, they are all dumbe dogs, they cānot barke.* Their blindnes bred dumbnesse, and their ignorance silence. Thus it is with ignorant conscience. What

is the reason they barke not, but are dumbe, and are thus quiet? Meerely because they are blinde and ignorant.

But yet as good as men account these Consciences now, the time will come that it shall fare with thee as it did with *Adam* and *Eue* after they had eaten the forbidden fruit, *Then their eyes were opened*. So the time will come when these Consciences shall have their eies opened, & then also shall their mouths be opened, yea wide, & lowd opened, and these now quiet Consciences shall both barke and bite too. Do not therefore flatter thy self in thine ignorance, as if thy condition & conscience were good, because quiet. Never account that true Peace which is not ioyned with vprightnes. Integrity & ignorace can no more stand together then light and darknesse. Integrity of conscience may be without Peace, Peace can never be without Integritie. Dumbe Ministers goe in the world for good Ministers, because quiet ones, but the day will come that men shall curse them

for

for having beene so quiet. So ignorant and tongue-tyed consciences goe for good ones, but the time wil come that men will curse this peace of their consciences, for bringing them so quietly to hell. The Masse-goes for an excellent good service, because *Missa non mordet*, honest toothlesse devotion, it never fastens fang in the hearers flesh. So many have Masse-like consciences, toothlesse, and tonguelesse consciences, but yet the time will come, that as Masse-mongers shall curse their toothlesse Masse, so ignorant persons that now glory in their peace, shall curse their toothlesse consciences, yea they shall gnash their teeth, because Conscience had no teeth, and shall gnaw their tongues for anguish of heart, because their consciences wanted tongues to tell them of the danger of their wicked wayes, that have brought them to so miserable a condition.

2. The *secure* conscience. As the blind Conscience was like the dumbe Minister, so the secure conscience is like

like the flattering Minister, that (*Jer.* 6. 13.) heales the hurt of his people with *sweet words, and cryes, peace, peace, when there is no peace.* This conscience wants not an eye, but only a good tongue in the head. It sees its master to doe evill, and knowes it to bee evill, but either cares not to speake, or else is easily put off from speaking, sometime it cares not to speake, being sleepy, heavy, and drowsie, like those Prophets, *Isa.* 56. 10. *They are all dumbe dogges, they cannot barke.* What is the reason? *Sleeping, lying downe, loving to slumber.* A sleepy, and heavy-eyde Curre, though he see one come into his masters yarde, or house, that should not, yet barkes not, as loath by his barking, to disquiet himselfe. A sleepy secure Conscience sees many a sin to enter the soule that should not, and yet lyes still, and sayes nothing, is loath to breake his sleepe. And yet such Consciences men count good.

Sometimes it may be it offers to speake, as a sleepy dog may open once,

or

or twise at a strangers entrance, yet is soone shibd, the least word of the master of the house makes him whist, and quiet. So secure Consciences vpon the greene wound begin to smart, and vpon the fresh commission of sinne begin to mutter, & to have some grudgings, but their master answers them as the friend in his bed did his neighbour desiring to borrow three loaues, *Luc.* 11. 17. *Trouble me not, for I am in bed. I* pray thee bee quiet, let vs have no wrangling & brawling, it shal be so no more, I will cry God mercy, I will hereafter finde a time for repentance, &c. & so conscience being secure is easily put off with a few good words, and so closing her eyes, and mouth againe, gives her master libertie to take his rest. And thus the secure conscience, because it is so easily husht, and stilled, is counted a good conscience, as Nurses count the good childrē which though they are ready to cry at every turne, yet are easily quieted with some toy.

But this conscience is as farre from a

good

good Conscience, as Securitie is from Integritie, Sin indeed sleeps, But yet it sleepes but dog-sleepe, yea though it sleepe soundly, yet it cannot sleep long. *Gen. 4.7. Sinne lies at the doore.* Sinne lies asleepe in the Conscience as a Mastiffe lies at the doore. A place where dogs may not sleepe long. The doore is the common passage into & out of the house, every one is passing to and fro that way, and keepes such a clattering with the opening, and shutting of the doore, that there can be no quiet, or at least no long sleepe. No better is the sleepe of secure consciences, which at length like mad hand-dogs and fell mastiffes, will fly in the face of the sinner, ready to pluck out the very throat and heart of him.

The secure Conscience can bee no good Conscience, because it hath neither *uprightnes* nor *peace*, both which were before required to the temper of a good one. *Uprightnes* hath it none, for it is not faithfull in its office, it doth not witnesse, it doth not accuse, as it

be-

becomes an honest vpright conscience to doe. *Peace* it hath none. There is a great difference betweene a peace, and a truce; In peace there is a totall deposition, both of Armes and Enmitie, all hostile affections are put off: In a truce, there is but a suspention, & a cessation of Armes for a season, so as during the same there is still provision of more Force, and a preparation of greater strength. A truce is but a breathing time to fit for fiercer impressions. The truce being ended, the assaults are rather fiercer thē they were before. The secure consciences are quiet, not because there is peace, for *there is no peace to the wicked, saith my God. Isa.* 57. 21. But because there is some truce, the world smiles vpon them & they have outward hearts ease, and this brings them asleepe, but if any affliction, crosse, or sicknesse come, then they see how farre they are from peace. Conscience is sometime an truce with secure sinners, but during this truce, conscience is preparing Armes, and Ammunition

Quomodo tranquilla? cum mundi huius prosperitas alludit, & illudit, cum laudatur peccator in desiderijs animæ suæ. Bern. de Consc.

munition against them, is levying of fresh forces against them, and assoone as the truce is ended, be it sooner or be it later, have at them with more violence, fury, and fiercenesse then ever before. And the truce once ended, it wil easily appear, what a wide breadth of difference there is betweene a secure and a good conscience.

3. A *seared* conscience. That which *Paul* speakes of, 1. *Tim.* 4. 2. *A cauterized Conscience.* That is, as *Beza* translates and expounds it. A Conscience cut off, as it were with a Chirurgions Instrument. An arme, or a leg cut off from the body, stab it, gash it, chop it into gobbets, do what you wil with it, it is insensible, it feeles it not. Or else as our translation hath it, *Having their consciences seared with an hot yron.* A comparison borrowed from Chirurgerie. When a limbe is cut off, Chirurgions vse to seare that part of the Body, from whence the other is taken, with an hot yron, and sometimes they doe cures by searing the affected parts with

with hot yrons. Now theſe parts upon their ſearing have a kinde of cruſty brawnineſſe, which is vtterly inſenſible, which though it be cut, or pricked, it neither bleeds, nor feeles. Thus is it with many mens Conſciences, commit they whatſoever ſinnes they will, yet their hearts are ſo hardened through long cuſtome in ſin, that they feele no gripings, pinches, or bitings at all, but are growne to that dead, and dedolent diſpoſition, *Eph.* 4. 19. *Who being paſt feeling, &c.* It is with ſuch mens conſciences, as with labouring mens hands, which through much labour have a brawny hardneſſe growing vpon them which is without any feeling. One may thruſt pins into it, pare it with a knife, and yet without any trouble or griefe at all. Such callous Conſciences have many, that though they be wounded, and gaſhed with never ſuch foule ſins, yet their Conſciences ſhrink not, feele not a whit. Their Conſciences are like Gally-ſlaves backs, ſo bebrawned ouer with often laſhing, that an ordinary

ry lash will not make them so much as once shucke in their shoulders. You heve many that can sweare, not only your more civill oathes, of faith and troth, but those ruffianly, and bloody oathes, of blood and wounds, and never wounds their hearts a whit. You have many that can commit foule sin, with lesse touch then others can heare of them. You shall have black Smiths that are vsed to the frequent and daily handling of hot yron, hold an hot fire-coale in their hands, and laugh, whilst another would roare out. There be those that can be drunk day after day, that consecrate whole Sabbaths to *Venus* and *Bacchus*, and give themselves up to foule villanies, and yet not one twitch at the heart, not a snib, not a crosse word from their Consciences. Estrich-like they can concoct yron and put it offas easily as another weake stomacke can doe gelly. They have brought their hearts to that passe the drunkards body is in, *Pro.* 25. 35. *They have striken me, and I was not sicke; they*

have

beve e aten me and I felt it not. Their ſeared Conſciences have no more feeling then our ſotted Drunkards have in their drunkenneſſe, who though they have many a knocke, and ſore bruiſe, yet feele it not. To this fearefull condition, and ſenſleſſe and ſeared ſtupidity of Conſcience many grow, & when they have thus cruſted and brawned the ſame, then they have their Conſciences at a good paſſe, becauſe they heare them not brawling within them. Alas how farre are ſuch from goodnes of Conſcience? In ſome ſenſe, thoſe have worſe Conſciences then the Divill himſelfe, who beleeves and trembles, whoſe Conſcience yet is not ſo ſeared, but it trembles at the thoughts of his deſerved damnation.

And howſoever theſe ſeared conſciences are quiet, yet there will come a day that this ſeared cruſtineſſe ſhall be ſcaled off, and thoſe conſciences which were not ſenſible of ſin, ſhall be moſt ſenſible of pain: though they were paſt feeling in the committing of ſinne, yet

they ſhall be all feeling in ſuffering punishment for ſinne. God will pare of that brawnineſſe from their conſciences, & will pare them ſo to the quicke that they ſhall feele and moſt ſenſibly feele that which here they would not feele. Tremble therefore at the having of ſuch a conſcience, in which there is neither uprightneſſe, nor peace, neither integritie, nor tranquillitie; but ſenſleſſe & fearfull ſtupiditie. Thus we have ſeene what a good Conſcience is.

CHAP. IV.

Peace of Conſcience how gotten.

IT followes now to know how a man may get and keepe a good one, which is the third point which was propounded to bee handled. A point wel worth our inquiring after. A good Conſcience is the moſt precious thing that a Chriſtiā can have: a thing of that eſteeme that where it is wāting, we account a man without a Conſcience.

of a man that hath an ill conſcience we uſe to ſay, he is a man of no conſciẽce. Not that he hath no Conſcience, the Divels themſelves have a Conſcience, and happy it were for them they had none; but when a man hath not a good one, we eſteeme of him as having none at all. There is no greater good we can ſeek after then a good Conſcience. Let us enquire then how we may get, and keepe this ſo great a good.

A good Conſcience then conſiſting in *Peace* and *Integrity*, theſe two being gotten and kept, we ſhall get and keep a good Conſcience.

Firſt then to make the Conſcience peaceably good, theſe things are required.

1. *Faith* in Chriſt, and his blood. The conſcience cannot be at peace till it be purged from its guilt. An impure conſcience cannot but be an unquiet conſcience, and every guilty Conſcience is impure. Guilt is the ſame to the conſcience that the winds are to the ſeas, *Iſa.* 57.20.21. *The wicked are like the troubled*

bled Sea when it cannot reſt, whoſe waters caſt vp mire and dirt, there is no peace to the wicked. Now that, which makes the Sea ſo troubleſome and ragingly reſtleſſe, is the violence of the bluſtering winds that trouble and toſſe it to and fro. The windes are not ſo troublſome to the ſea, as guilt is to the conſcience. Therfore as the way to calme the Sea, is to calme the winds; ſo the way to quiet and calme the Conſcience, is to purge and take away the guilt. Guilt is in the Conſcience as *Ionas* in the Ship, out with him, and ſea and ſhip are both quiet. But how then ſhall the guilt bee purged out of the Conſcience? That we find *Heb.* 9.14. *How much more ſhall the blood of Chriſt purge our cõſciences fri dead workes?* We cannot have a good conſcience till we be freed from an evill one. The way to be freed from an evill conſcience, is to have *our hearts ſprinkled from an evill conſcience. Heb.* 10. 22. But what is that wherwith the conſcience muſt be ſprinkled to bee made good with peace & quietnes? the ſame which

which we finde 1 *Pet.* 1.2. *The ſprinkling of the blood of Ieſus Chriſt*, and *Heb.* 12. 24 *The blood of ſprinkling which ſpeakes better things then that of Abel.*

So then the Conſcience ſprinkled with Chriſts blood ceaſes to be evill, becomes good and peaceable. The ſame Chriſt that calmed the rage of the Sea by ſtilling the windes, *Mar.*4. 39. *He aroſe and rebuked the wind, & ſaid vnto the Sea, Peace, and be ſtill, & the wind ceaſed, and there was a great calme*; the ſame Chriſt it is that ſtills the rage of the conſcience, by taking and purging away the guilt thereof, with the ſprinkling on of his blood. His blood *ſpeakes*, *Heb.*12.24. And ſpeakes not onely to God, but ſpeaks to the conſcience. The voyce which it ſpeakes, is *Peace and bee ſtill*, the ſame voice which to his Diſciples after his reſurrection, *Peace bee with you*; & then follows a great calme, and peace makes the conſcience good.

But here the conſcience will inquire how it may come to get this blood ſprinkled vpõ it, to make it thus peace-

ably good, and what is it that applies this calming blood of Chriſt? I anſwer therefore, That it is the grace of faith, therefore it was ſaid before, that faith in Chriſts blood maks peace in the cõſcience. Faith is the hand of the ſoule, and as the hyſſope ſprinkle, by which Chriſts blood is ſprinkled upon our cõſciences, *Heb.* 10.22. *Let us draw neer with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evill Conſcience.* And *being iuſtified by faith we have peace towards God. Rom* .5. 1. Hence that coniunction of faith and a good Conſcience, 1. *Tim.* 1.5. *of a good conſcience, and of faith unfained,* & v. 19. *Holding faith and a good conſcience.* For faith it is that makes a good cõſcience, by making a quiet conſcience. Faith is not onely a purifying grace, *Act.*. 15.9. but it is alſo a pacifying grace, *Rom.* 5. 1. It not only purges our corruptiõ, by applying the efficacy of Chriſts blood, but ſpecially purges our guilt by applying the merit of his blood. So that no faith, no peace, & no peace, no good con-

conſcience. A defiled Conſcience can be no good conſcience, and what defiles the conſcience? See *Tit.*1.15. *Vnto them that are defiled and unbeleeving, nothing is pure, but even their minde and conſcience is defiled.* They that be defiled have their conſciences defiled, but how come they and their Conſciences ſo? *To them that are defiled and unbeleeving.* Therefore an unbeleeving Conſcience is a defiled conſcience, & a defiled conſcience is no good cõſcience, becauſe it can have no peace ſo long as it is clogged with defiling guilt. But contrarily, faith purifying not onely from corruption, but from guilt, by the applicatiõ of Chriſts blood makes the Conſcience pure and peaceable both.

There can be no *peace* of conſcience but where there is the *righteouſneſſe* of the perſon. There is no peace to the wicked. *Iſa.* 57.21. as if he ſhould ſay, an evill unrighteous perſon cãnot have a good conſcience: where the perſon is evill, there the cõnſcience cannot bee good. Now faith in Chriſts blood

makes a mans person good, and so the cõscience becomes good. It makes the person *righteous*, and the person being *righteous*, the conscience is at *peace*, for *the worke* of righteousnes, is peace, and *the effect* of righteousnes, quietnes, and *assurance for ever*, *Isa.* 32.17. with which that of the Apostle sweetly sutes, *Rom.* 7.2. *First King of* righteousnes, *and after that King of* peace. Our persons must first find Christ a King of *righteousnes* by iustifying them from their guilt, before our consciences can finde him King of *Salem*, pacifying them from their vnquietnes. Our persons once *iustified* by Christs blood frõ their guilt, and vnrighteousnes, our consciences are *pacified* and freed from their vnquietnesse.

Wouldst thou then have a good conscience? Get the peace of Conscience. Wouldst thou have Peace in thy conscience? Get faith in thy soule; Beleeve in the Lord Iesus, and get thy soule sprinkled with his blood, and then *Heb.* 10.2. Thou shalt have no more con-

conſcience of ſin, thy conſcience ſhall be at quiet, no more accuſing thee, nor threatning thee condemnation for thy ſinne.

2. *Repentance* from dead workes. Though Chriſts blood bee that which purges the conſcience frō dead works, and ſo workes peace; yet that peace is not wrought in our apprehenſion; neither do we get the feeling of this faith without ſome further thing. Therefore to our faith muſt be joyned our repentance, though not in the making of our peace, yet for the feeling of it. Many are ready to catch at Chriſts blood, & if that will make a good conſcience they are then ſafe enough. But as thou muſt have Chriſts blood, ſo Chriſt wil have thine heart alſo bleed by repentance, ere he will vouchſafe the ſenſe of peace. A conſcience therefore that would be a conſcience having peace, muſt not onely be a *beleeving* but a *repenting* conſcience, *Mat.* 3. 2. *Repent ye, for the Kingdome of heauen is at hand*, the kingdome of heaven ſhall be yours if you

you will repent, ye ſhall have it imme-
diately upon your repentance. Bu
wherein ſtands this kingdome offere
to repentant cõſciences? *The kingdom*
of God ſtands in peace, and ioy in the hol
Ghoſt, Rom. 14 17. *Repent, and ye ſhall re-*
ceive the gift of the holy Ghoſt. Act. 3.3
And what may that gift be. *The fruit*
of the Spirit are love, ioy, peace, Gal. 5.2
Wich though it be to bee underſtoo
of peace between man & man, yet al
that peace which is betweene God an
man is the fruit of the Spirit, & *the lo*
of God ſhed abroad into our hearts by th
holy Ghoſt. Ro. 5.5. is the gift of the ho
ly Ghoſt, which he gives to all, that b
repentance ſeeke to get a good conſci
ence. *Bleſſed are they that mourne*, that i
which repent, *for they ſhall be comforte*
Mat. 5 .they ſhall have the peace of
good Conſcience, which is the gre
teſt & ſweeteſt comfort in the world.

Many doe truſt all to their ſuppoſe
faith, as a ſhort cut and a compendiou
way to a good cõſcience, but he whoſ
faith doth not as well purifie the hear

pacifie it, hath neither faith nora good conſcience. It is idle to hope ſo peace by faith, whilſt thou liveſt impenitently in a ſinfull courſe. Thou canſt have no peace of conſcience ſo long as thou haſt peace with thy ſinnes. Peace with Conſcience will be had by warre with ſin, in the dayly practice of repentance. It is but a dreame to thinke of a good Conſcience in peace, whileſt a man makes no Conſcience of ſin. They that have a good cõſcience by Chriſts blood, may bee indeed ſaid to have no Conſcience of ſinne, as *Heb.* 10.2. But yet there is a great difference between *having* no Conſcience, and *making no* Conſcience of ſinne. To *have* no conſcience of ſinne, is to have a peaceable good conſcience, not accuſing of ſin, being ſprinkled with Chriſts blood. To *make* no Conſcience of ſin, is for a man impenitently to live, & lye in any ſin. Now let any judge whether theſe two can ſtand together, that a mā may live as he liſt, and *make no Conſcience* of any ſinne, and yet have ſuch peace by faith

faith as that he *hath no conscience* o
It is an unconscionable thing in
sense to lay all upon Christ, an un
scionable request to have him ta
way our guiltnesse, and yet we w
wallow in our filthinesse still. How
faith remove the sting, when re
tance removes not the sinne?

Men seeking peace by faith in C
blood, and yet living and lying in
sinnes without repentance, God
give them *Iehues* answere to *Ieh*
2. *King.* 9. 22. *What peace, so long a*
whoredomes of thy mother Iezebel, &
witchcrafts are so many? So what p
of Conscience, so long as thine o
Sabbath-breaches, whoredomes, d
kennes, &c. do remaine, & remaine
repented of, and vnreformed. It is
of all sinne, which is spoken of Ro
Idolatry, *Apoc.* 14. 11. *They have n*
day nor night; that is, no peace of C
science to any of that religion, so o
that live in any sinne, they have no
rest day or night; that is, *as Isaiah* in
prets it, There is no peace to the

d. Peace and wickedneſs live not to-
ther under one roof. Wouldſt thou
en have a peaceable heart? Get an
mbled, a mourning and a repentant
art for ſin. The leſſe peace with ſin,
e more peace with GOD and our
wne Conſciences.

3. The conſtant and conſcionable
ercise of praier. An excellent means
helpe vs to the ſenſe of that peace
hich makes the conſcience good. He
at hath a good Conſcience wil make
Conſcience of prayer. And praier will
elpe to make a good Conſcience bet-
er. *Phil.4.7. In every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known vnto God,* & marke what ſhall be the fruit thereof, *And the peace of God that paſſes all vnderſtanding, ſhall keepe your hearts and mindes through Ieſus Chriſt.* See *Iob.33.26. He ſhall pray vnto God, and he will bee favourable vnto him, and he ſhall ſee his face with ioy.* It is many times with mens conſcien-
ces, as it was with *Saul*, he was vexed and diſquieted with an evill ſpirit; but

Davids

Davids Harpe gave him ease: Prai
a *Davids* Harpe, the musicke whe
sweetly calmes, & composes a diste
pered and disquieted Conscience,
puts it into frame againe. As in ot
disquiets of the heart, after praier
vid bids his soule *returne unto her*
Psal. 116.4.7, So may we in these
quiets of Conscience doe no lesse.

The way to get a good peaceab
Conscience, is to have acquaintan
with God; and when we have acqua
tance with him, then shall wee h
peace, *Iob.* 22.21. *Acquaint thy selfe*
with him, and be at peace. Now acqua
tance is gotten with God by praye
Zech. 13.9. *They shall call on my na*
and I will heare them; I will say, it is
people; and they shall say, the Lord is
God. Loe how in prayer acquaintan
is bred betweene God and his peop
and acquaintance breeds love, a
peace; and peace a good Conscienc
Indge then what pitious Conscienc
they must needs have, that make so li
tle Conscience of seeking God in th
duty

duty; of wicked ones the *Pſalm* ſpeaks, *They call not upon God*, *Pſal.*14. as much as *Iſaiah* ſayes, There is no peace to the wicked, they are utterly voyd of good Conſcienee.

Chap. V.

Integritie of Conſcience how procured.

And thus wee have ſeene how the Conſcience may bee good for peace. It followes to conſider how it may become vprightly good, with the goodnes of Integritie. The goodneſſe of Integritie is gotten and kept by doing fiue things.

1. Walke and live as *Paul* in this text, *Before God.* Set thy ſelfe ever in all thy wayes, as in the ſight and preſence of God, who is the ludge & Lord of conſcience. Of *Moſes* it is ſaid, that he ſaw him *that was inviſible. Heb.*11.27. Therfore it is that men walk with ſuch looſe and evill Conſciences, becauſe they thinke they walke inviſibly. And they thinke

thinke that God sees not them, becau
they see not God. An upright Consci
ence is a good conscience, and this i
the way to get an upright one, *Gen.* 1
1. *Walke before me, and be upright*. To
have God alwaies in our eye, wil make
vs walke with vpright hearts. So *Psal.*
119.168. *I have kept thy precepts, & thy
testimonies*, that is in effect, I have kept
a good conscience; but how came he
to doe it? *for all my waies are before thee.*
Cõsciẽce, as we saw before, is a know
ledge together, that is, together wit
God. Now then this is an excellent
meanes to get and keepe a good con
science, to be carefull to doe nothing
but that which we would bee conten
God should know as wel as our selves.
Thinke with thy selfe before every e
vill action: *b* Am I content that God
should know of this? But how the
may a man bring himselfe to this? Se
thy selfe alwayes in Gods presence, t
see the invisible God, and see thy self
visible in his eye, and know that tho
doest nothing which he takes not no
tice

tice of. This well thought upon, and laid to heart, would make men make much conſcience of their wayes. The contrary to this is *raſh walking*, Lev. 26 when a man walkes ſo looſely, & heedleſly, as if there were no eye upon him to view him in his actions.

2. Frame thy whole Courſe by the rule, and ſhape it by the direction of the word of God. Gods word is the Rule of Conſcience. *Gal. 6. 16. As many as walke according to this Rule.* Men muſt then walke by Rule, & the Word muſt be this Rule. *Pſal* 30.23. *To him that orders his converſation*; all Chriſtians muſt be regulars, & muſt live orderly. But what is that rule by which their Converſation muſt be ordered? That ſame *Pſ.* 119.133. *Order my ſteps in thy Word.* Hee that orders his courſe by that rule, which is the rule of conſcience, ſhall be ſure to keepe and get a good cõſciẽce. He that wil make good work will work by his rule, whereas he that works by gueſſe muſt needs make but ill worke. *What ſoever is not of faith is ſin.*

Dirige greſſus ſecundũ verbum tuum. Quid eſt, Dirige ſecundum verbum tuum. Vt recti ſint greſſus mei, quia reſtum eſt verbum tuum. Ego, inquit, diſtortus ſum ſub pondere iniquitatis, ſed verbum tuum eſt regula veritatis, me ergo diſtortum à me corrige tanquam ad regulam, hoc eſt, ad verbum tuum. Au de ver Apoſ. ſer. 12.

Rom. 14. 23. That is, whatsoever man doth, and hath not warrant for out of, and from the rule of the Wor makes a mans conscience in that par cular to be evil. And therefore, *v.* 5. *a man be fully perswaded in his own mi* How happy should men be in getti and keeping good consciences, if th would lay their lives and actions to t Rule. The want of this is it that ma men, men of so ill consciences. So live by no Rule, some by false Rules hence come mens consciences to b so Anomalous. Some live by no Ru but doe whatsoever seemes good their owne eyes, goe as their lusts l them, and follow his beck that rules the Ayre. This is also to *walke ra* Leu. 26. He that doth things with rule, goes rashly to worke. Hee t walkes irregularly, walks rashly, & marvell if men have crooked wayes crooked consciences, when they not live by Rule. Some againe live false rules, and that not onely Pop fictitious Regulars that live by sup

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stitious Rules of their *Dominick, Francis, &c.* But amongst our selves many have a Rule they doe live by, but that rule is not the Word, but some false Rules of their owne devising. Such as are these; Great mens practise, or some learned mans opinion, the custome of times and places wherein they live, the example of the multitude, or some secret, blinde, and selfe-conceived principles which they keepe to themselves, and by which they live. All which being crooked Rules, must needes make crooked consciences, whereas if men would live by *Davids* Rule, *Psal.* 119. 105. *Thy word is a lamp unto my feet, and a light unto my path*, and in every action would have an eye and *a respect unto the Commandements*, as he had, *Psal.* 119. 6. then should they *make straight paths for their feet: Heb.* 12. 13. and keep upright consciences in every spirituall action; therefore haue an eye to the Word, question it whether it be justifiable & warrantable by the Word or no, and meddle no further then that wil autho-

Inter causas malorũ nostrorum est quod vivimus ad exempla, nec ratione componimur, sed cõsuetudine Quod si pauci facerent nollemus imitari, cum plures facere cœperunt, quasi honestius sit, quia frequentius, sequimur: & recti apud nos locũ tenet error, vbi publicus factus est, Sen. Ep. 124.

rize, and beare thee out. If this course were taken, such a good course would make and keepe a good Conscience. And why should not men be willing to take this course; why will we not make that Word our Rule, which must be made our Iudge? *The word which I spake shall iudge you in the last day.* Iohn 12. 48. The Word shall judge our consciences, therefore let it rule, and order them. And if it have the ruling of our consciences, it will make them good consciences, and when they are good they needs not feare what Iudge they come before, nor what judgement they undergoe. In summe, if we would have good consciences, we must make more conscience then is commonly made of reading, and searching the Scriptures. The ignorance and neglect of this duty is it which banes so many cōsciences in the world.

3. Keep a daily and a frequent Audit with thy conscience, often examination of the conscience conduces much to the goodnes of it. The Prophet com-

plains

plaines of his people, *Every one turned to his courſe, as the horſe ruſheth into the battel.Ier.8.6.* Here were men far from a good Conſcience; but what was the reaſon of it? He gives it in the former words, *No man repenteth him of his wickednes, ſaying, what have I done?* There was no examination of their Conſciences and Courſes, what they were, nor how they were, and from hence comes this miſchiefe. This was *Davids* courſe. *Pſ.119.51. I conſidered my waies and turned my feet unto thy teſtimonies.* When a mans feet are in the wayes of Gods teſtimonies, then he walkes with an upright Conſcience, and marke how *David* came to doe ſo, *I conſidered my wayes*, he uſed to examine his Conſcience.

Integritatis tuæ curioſus explorator vitam tuam in quotidiana diſcuſſione examina Attende diligenter quantum proficias, vel quantũ deficias, qualis ſis in moribus, qualis ſis in affectibus, quam ſimilis ſis Deo, vel quã diſſimilis, quã prope, vel quam longe &c. Redde ergo te tibi, & ſi non ſemper vel ſæpe, at ſaltẽ interdum Bern.med. de vot.c.5

The firſt ſtep to get a good conſcience, is for a man to know that his conſcience before reformatiõ is evil. How ſhal that be knowne without a ſearch? When a ſearch hath diſcovered what it is that makes the cõſcience, & courſe euill, then will Conſcience be ready to

labor a man to the reformation of that which is amiſſe, and will not ceaſe to urge, and ply a man till it be done. Frequent examination as it helpes to the making of Scholars, ſo to the making of Conſciences good. Hence mens lying in ſo groſſe neglects of good duties, in ſo many great evills, becauſe men and their Conſciences never reckon. Men take not themſelves aſide into their cloſets and chambers, & there ſet not up a privy ſeſſions to make inquirie into their owne hearts & waies, and therefore are their wayes & Conſciences ſo much out of order. Many a man thinkes his eſtate in the world to be very good, and thinkes hee growes rich and wealthy, when his eſtate in deede is weake, and growes every day worſe then other. Now what is it that cauſes ſo great a miſtake? Nothing but this, that he never looks over his booke nor caſts over his reckonings. If he had done this, he ſhould have ſeen that his eſtate was not anſwerable to his conceit, and the knowledge of his miſcon-

ce

ceit would have made him have lived at a more wary, and thrifty rate, and have kept himselfe within such a compasse as might have kept up his estate, whereas now the not examining his bookes, puts him into a conceit of wealth, and this conceit beggers and undoes him. It fares no better with too many in their Consciences. *Laodicea* thought well of her selfe, *Thou sayest, I am rich.* If she had examined her conscience, shee should have seene that which Christ saw, that she was poore, blind, naked, and miserable, and the sight of this would have made her to have sought after that counsell which Christ there gives her. *Revel.* 3. Men would have farre better consciences if they knew in what ill case their consciences stand, and examination would helpe them to the knowledge of this. If men would but over-look the book of their conscience, and see how many omissions of good, how many sinfull commissions stand registred there, it would both make them marvellous

sollicitous how to get thē wiped out and wondrous warie how any more such Items came there. Often reckonings would blot out, and keep off the score. Here is then wisdome for such as desire to keepe good Conscience. Doe with the workes of thy conversation as God did with the works of his Creation. He not onely surveied at the sixt dayes end the whole worke of the weeke, but at each daies end made a particular surveigh thereof. Do thou so, not onely at the weekes end, at thy lives end, search thine heart, and examine thy course, but at every daies end looke backe into the day past, and examine what thy cariage and behaviour hath beene. This being done, a man shal find his works either good or evil. If good, how shall his conscience cheer him with its peace? If evill, then if conscience have any life, or breath in it, it will make a man fall to humiliation, & to a godly resolution of watching over his wayes for the future, so shall Conscience be much holpen for integrity.

Omni die cum vadis cubitum, examina diligenter quid cogitasti, & quid dixisti in die & quomodo vtile tempus & spatium quod datum est ad acquirendum vitam eternā dispensasti, Et si bene transiuisti, louda De-

David

Davids counsell is good, *Psal.*4.5. *Examine your hearts upon your beds*; and his resolution is also good, vers.8. of the same Psalme, *I will lay me down and sleep in peace.* Who would not be glad so to sleepe, & to take his rest so? would we sleepe upon *Davids* pillow, sleepe in peace? then hearken wee to *Davids* counsell, to *examine* our selves *upon our beds.* There is nothing makes a mans bed so soft, nor his sleepe so sweet as a good cõscience. It is with Sins as with Cares, both trouble a mans sleep, both are troublesome bed-fellowes, as they therfore sleep sweetly that leave their cares in their shoos, so they sleep with most peace that let not sinne lye down to sleepe with them, who are so farre from lying downe in their sinnes, that by their good will, will not let the Sun goe downe upon their sin, but by examination ferret out the same. This being done, it may be said, as *Prou.*3.24. *Thou shalt lye downe, and thy sleepe shall be sweete.* Nay further, examine thy conscience upon thy bed, and thou shalt not

nunc si malè vell negligenter, fugeas, & sequenti die non differas confiteri. Si aliquid cogitasti, dixisti, vel fecisti quod tuam conscientiam multum remordeat, non comedas antequam confiteris Ber. form. vit. honest. *Suauius dormiunt qui reliquunt curas in calcitis.*

not onely sleep in peace, but thou sha
awake & arise the next morning wi
an upright frame of heart, disposed
the more caution against sin the da
following. So much *David* seemes
intimate in that forenamed plac
Tremble and sinne not. That is, be afra
to sin, take heed ye sinne no more. B
what course may one take to come
that integrity of conscience, as to fea
to sin? Take this course, *Examine y
hearts upon your beds.*

But alas how rare a practise is this,
therefore are good consciences so ra
Many thinke this an heavy burden, a
a sore taske, and count the remedy
great deale worse then the disea
there is nothing they tremble at mo
then a domesticall Audit, and this r
koning with their cōsciences. They
of conscience as *Ahab* of *Micaiah*,
care as little to meddle with cōscie
as *Ahab* with *Micaiah. I hate him; fo
never speaks good to me.* 1. King. 22.
they thinke the conscience will de
with them. They know their con

nce will speak as *Iob* sayes God wrote, *thou writest bitter things against me.* Conscience hath such a stinging wasp in tongue, that by no means they dare endure a parley with it. It is with many and their consciences, as with men that have shrewish wives. Many a man when he is abroad, hath no joy at all to come home, nay hee is very loath to come within his owne doores, he fears hee shall have such a peale rung him, that he had rather be on the house top, as *Salomon* speakes, or in some out house, and lodg as our Saviour at *Bethlem* in a crach, or a Manger, then come within the noyse of her clamorous, and chattering tongue. So many think conscience hath such a terrible shrewish tongue, that if they shall but come within the sound thereof, they shall be cast into such melancholly dumpes, as they shall not be able in hast to clawe off againe. How much, and how seriously are they to be pitied that to prevent a few houres, or dayes supposed sorrow, and sadnesse, by which they might

might come to procure both peace integrity of Conscience, will adve ture the rack & eternall torture of sc science in Hell. Remember that the is no melancholly to the melancho of Hell.

Chap. VI.

Two further meanes to procure integrity Conscience.

In the fourth place, deale with t Conscience as God would have *braham* doe by *Sarah*, *Gen.* 21.12. *In that Sarah shall say vnto thee hearken v to her voice.* So here, If we would get keepe a good Conscience, in all that shal say unto us, being enlightned a directed by the word, hearken unto Conscience being enlightened hath voyce, and no man but sometime or ther shal heare this voice of conscie Conscience is Gods Monitor to spea to men when others cānot, or dare no speake. Sometimes men cannot speak

as not being privy to other mens neceſſities & failings. Sometimes they may not be ſuffered to ſpeake, as *Ahab* will not endure *Micaiah* to ſpeake to him. Sometime if a man ſpeak, he may have rough and angry anſwers, as the Prophet had from *Amaziah*. 2. *Chro*. 26. 16 *Art thou made of the Kings Counſell? forbeare, why ſhouldeſt thou be ſmitten?* God hath therefore provided every man even great men which may not bee ſpoken to, he hath provided them a boſom Chaplein, that will round them in the eare, and will talke roundly to them, one that will be of their counſel in deſpight of them; one that feares no fiſts, dreads no ſmiting, yea, one that feares not to ſmite the greateſt, 2. *Sam*. 24. 10. *And Davids heart ſmote him after that he had numbred the people.* It may bee many there were about *David* that had not the hearts to ſmite *David* with a grave reproofe, though he gives leave to the righteous to do ſo. *Pſal*. 141. *Let the righteous ſmite me*, but yet whileſt others, it may be, are feareſull and timorous

morous to doe him that good off
conscience is at no demurre upon
poynt, that feares not, but smites
vid for sinne.

Gods Ministers are oft slighted,
light set by, Preachers cannot be reg
ded, but God hath given men a Pr
cher in their own bosome, & this Pr
cher wil make many a curtaine serm
will take men to taske upon their p
low, and will be preaching ouer
Sermons againe to them. And thou
many will not be brought to repet
on of Sermons in their Families,
they have a Repeater in their boso
that will be at private repetitions w
them in spite of them, & wil tell the
This is not according to that you h
bin taught, you have bin taught oth
wise; you have bin reproved for, a
convinced of this sinne in the publi
Ministerie, &c. Why doe not you he
ken and reforme? Thus then consci
having a voice, and doing the office
a Preacher unto us, if wee would ha
conscience good, then in all things th
co

Conscience enlightened shall say unto us, hearken unto it. More distinctly Conscience hath a two-fold voyce.

1. A voyce of direction, telling us what is good or evill, what is lawful & unlawfull, *Isa*, 30,21. *And thine eares shall heare a word behind thee, saying, This is the way, walke ye in it.* That is understood of the voyce of Gods spirit in the secret suggestions therof, & such is the voice also of conscience within vs, dictating to us, and directing us what duties are to be done, what courses to be avoyded. How many times doth conscience presse us to repentance and to reforme our wayes? how often doth it call upon us to settle to such & such good courses? and so with *David*, *Psal.*16.7. *Our reines doe teach it in the night season.*

Ita enim desuper in silentio sonat quidam non auribus sed mentibus. August. in Psal. 42.

2. A voyce of correction and accusation, checking and chiding, taking up & snipping us when we doe amisse. So *Psal.*42.5.11. and *Ps.*43.5. *Why art thou cast downe O my Soule, and why art thou disquieted within me?* And *Ps.* 77. 10.

10. whilſt in the foregoing verſes h
was complaining, and vſing ſome ſp
ches that might ſavour of ſome di
dence, ſee how conſcience doth her
fice by a correcting voyce: *And I ſa
This is my infirmitie*; as if he had ſa
whilſt I was uſing ſuch diffident ex
ſtulations, mine owne conſcience t
me, I did not doe well. Conſcience
ſpeakes to us, as the Lord to *Ionah*,
4.4,9. *Doeſt thou well to bee angry?*
ſaies conſcience oft, Doeſt thou wel
be thus earthly, thus eager vpon t
world, thus negligent and formall
holy duties? thus conſcience gives h
privy nips, and her ſecret checks. T
is that of which *Iob* ſpeakes, *Iob.* 27.
*My heart ſhall not reproach me ſo long a
live*. Implying that conſcience after
hath a reproaching voice, as when it h
fooles a man, as Foole that thou art
doe this, to loſe thy peace with Go
for a baſe ſinfull pleaſure. Thus *Dav*
conſcience reproached him, 2. *Sam.* 24
10. *I have done very fooliſhly*; yea, *Pſ.* 3
22. it puts the foole and the beaſt bo
upo

upon him, *So foolish was I and ignorant, I was as a beast before thee.* This is the smiting of the conscience. 2 *Sam.* 24. 10 Conscience first points with the finger and gives direction, if that be neglected, it smites with the fist, & gives correction.

Now then that which I ayme at, is this; If we would get and keepe a good conscience, then neglect not, nor despise Conscience when it speaketh. Doth thy Conscience presse thee to any workes of piety, to the care of family-worship, and private devotion, to the reading of the Scriptures, sanctification of the Sabbath, &c. In any case be so wise as to hearken to the counsels & the urgings, and to the injunctions that come out of the Court of Conscience. Hearken in any case to this Preacher, whom thou canst not suspect of partiality, malice, ill will, as thou dost others, thereby giving way to satans policie, that hereby stops up the passages of thine heart, that the Word may not enter. Here can bee no such

suspitious; Conscience cannot be s
pected to be set on by others; thou
Ieremy be charged to be set on by
ruch, Ier. 43.3. Therefore hearken
the voice of this Preacher, and th
will helpe thee to a good Conscien

Againe, doth thy conscience reb
thee, doth it chide and check th
doth thy heart *reproach thee for*
wayes? Doth it say, doest thou well
live in such and such sinnes? Doth
pũctually reprove thee for thine evi
Doe not answere Conscience, as *Io*
answered God, frowardly, *Yea I*
well, but even close with Conscien
& doe thou accuse thy selfe as fast a
accuses, acknowledge thy folly, yee
promise, and covenant with thy c
science a present and speedy refor
tion. This if it were done, how ha
should men be in getting and keep
a good Conscience,

But alas, how few regard the vo
of Conscience, and once hearken to
and the very want of this duty is
which breeds so much ill conscience

Ideo quantum potes, teipsum coargue, inquire in te accusato is primũ partibus fungere, deinde Iudicis novissime deprecatoris: aliquando offunde te. Senec. epist. 28.

the world. Men in this caſe are guilty of a double wickedneſſe. Either they deale as the Iewes with the Apoſtles, *Act.*4.18.& 1 *Theſ.*2.16. They either *ſtop conſciences mouth*, and labour to ſilence this Preacher, or elſe they deale with Conſcience as the Iewes did with *Stephen*, *Act.*7.57. *They ſtopped their eares.* If they cannot ſtop Conſciences mouth, they will at leaſt ſtoppe their owne eares.

1 They labour to ſtoppe Conſciences mouth. If Conſcience beginne to take them aſide, and to ſay to them, as *Eliud* to *Eglon*; *Iudg.*3.19. *I have ſecret errand unto thee*: they anſwer, but in annother ſenſe, as hee did; *Keepe ſilence.* If Conſcience offer to be talking to them, they ſhuffle it off as *Felix* did *Paul*, they are not at leaſure, they will finde ſome other time when their leaſure will better ſerue. Yea many when their conſciences reproache them, they againe reproach and reprove it, and anſwere it as the *Danites* did *Micah*, *Iudges* 11. 23.

What ayleth thee? and are ready to gi
reproachfull language to their ow
conscience, that it cannot be quiet u
let them alone.

2. But yet conscience wil not ofte
times be thus posted and shuffled o
wil not be gagged, or suffer her lips
be sown up, but wil deal with a man
the woman of Canaan did with
Saviour, *Math.* 15. She would not
put off with neglect, or crosse answe
but she still presses upon our Savio
and grows so much the more impor
nate. So ofttimes conscience when
sees men shuffle, growes the more i
portunate, and wil dog and haunt m
so much the more. Yea, it deals like
blind men, *Math.* 20. 31. who when
multitude rebuked them, *they cryed*
more. Now then when Conscie
growes thus clamorous, and will n
bee silenced, then they will stop th
owne eares, that if it will needs be
ting, it shall but tell a tale to a de
man. To this end men put a dou
tricke upon their Consciences.

1. So

1. *Sauls tricke.* *Saul* is vexed with an evill spirit, what must bee the cure? seeke him out a minstrell. Thus many, when the cry of conscience is up, betake them to their merriments & iollities. They try whether the noise of the Harps, and Viols, and the roarings of good fellowes will not drowne the voice and noise of Conscience. They will trie whether the dinne of an Alehouse, or the ratling and clattering of the Dice and Tables cannot deafe their eares against the clamours of Conscience. Thus do many in the accusations of Conscience, give themselves wholly up to all manner of pleasures and delights, that so their minds being taken up with them, there might bee no leasure to give conscience any the least audience.

1. *Cains tricke.* *Cain* had a marke of God upon him, *Gen.* 4. 15. And what might that marke be? *Chrysostom* thinks it was a continuall shaking and trembling of his body. If that were his marke, why might not that trembling

Chrys in 1. ep. Cor. Hom 7.

come from the horrour of his guil
conscience, following him with a co
tinuall hue and cry for murther, & r
proching him for a bloody murther
How-ever, no question but his consci
ence continually haunted him, and t
cry of blood was ever in his ears. No
then what course takes he? ye shall s
*Gen.*4.17. that hee falls a building
Cities, betakes himself to a multitu
of imployments, that the noise of h
sawes, axes, and mallets, might be lo
der then the noise of his Conscienc
If Conscience bee out of quiet wi
them, and will not cease to urge a
pinch them, then have among the
sheep, & oxen, that their bleating, a
bellowing may keepe under the voi
of conscience, they do so possesse th
heads and their thoughts, and so ov
load them with much dealings in th
world, that there is no spare tim
wherein their eare can be free to hea
the voice of conscience. The clutter
their many businesses make too gre
a noyse for Conscience to have aud
ence

ence. They deal with their conſciences as the *Epheſians* dealt with *Alexander*, *Act.*19.33.34. *And Alexander beckned with the hand, and would have made his defence unto the people. But when they knew that he was a Iew, all with one voice about the ſpace of two houres cryed out, Great is Diana of the Epheſians.* If *Alexander* had had never ſo good lungs, & ſtrong ſides, hee might have ſtrained his voice till he had crazed the organs of language, & might have ſpoken till he had beene hoarſe againe, before he could have beene heard to have ſpoken one ſyllable, though he had ſpoken all the reaſon in the world. Such a noiſe of an outragious bellowing multitude had bin almoſt enough to have drowned the voice of a Canon. Thus deale men with their Conſcience, if ſhe but prepare to ſpeake and give but a becke with the hand, preſently thruſt themſelues into a crowd of buſineſſe that may out-cry and over-cry the bawling noiſe thereof. It was an hideous noiſe that the ſhriking infants of Iſrael made

when they were offered up alive in fi
unto *Moloch*. Now left their pare
bowels should earne with compassio
& be affected with the shrikes of the
poore babes, therefore they had the
Drummes and Trumpets strucke u
and sounded in the time of sacrifice, t
make such a noise, that in no case th
lamentable cries of the infants shou
be heard. The same trick doe too ma
ny put upon their consciences, if the
will be clamoring, they will have som
Drum or other, whose greater noi
may deafe their eares from hearing th
cries of Conscience.

But alas what poore projects ar
these? The time will come when me
shal have neither pleasures nor profit
neither delights nor businesse, to sto
their eares. Though now men beat u
on these Drumme-heads, and with th
noise of their pleasures & profits, kee
Conscience voyce under from bein
heard: Yet the day will come, wh
God will beat out these Drum-heads
and the the cries, & horrid & hideo
shreike

ſhreikes of Conſcience ſhalbe heard: God will one day ſtrip thee of all thy pleaſures and imployments, and will turne thee ſingle and looſe to thy conſcience, and it ſhall have full liberty to bait thee, and bite thee at pleaſure. Oh how much better is it to be willing to hearken to the voice of Conſcience here, then to bee forced to heare it in hell, when the time of hearkning will be paſt and gone. Hearken to it now, and thou ſhalt not heare it hereafter. Hearken to the admonitions and reproofes of it now, and thus ſhalt thou get Integrity here, and ſhalt bee free from hearing the doleſull clamours of it in hell hereafter.

5. To get and keep a good Conſcience ever in caſes of a doubtfull and queſtionable nature, be ſure to take the ſureſt ſide. Many things are of a queſtionable nature, and much may be ſaid on either ſide; in ſuch caſes, if thou wouldſt have a good Conſcience, take the ſureſt ſide, that ſide on which thou mayſt be ſure thou ſhalt not ſinne. As for

for example. There be diverse games and recreations whose lawfulnesse are questioned, yet much may be said for them, and possibly they may have the judgement of diverse reverend & learned men for their lawfulnesse. Now what shall a man doe in this case? Take the sure side. If I use them it is possible I may sinne, it may be they are not sinful, yet I am not so sure of it that I shall not sin if I use them, as I am sure I shall not sinne if I doe not use them. I am sure that not to use such sports breaks none of Gods commandements, a man may be bold to build upon that. He that lives by this rule, shall keepe his Conscience from many a flaw. He that sayles amongst rockes it is possible he may escape splitting, but he is not so sure to keepe his vessel safe & whole as he that sayles in a cleare sea where no rocks are at all. It is good in matter of life and practise, to doe as *Augustine* speakes in case of doctrine. *We live more safely, saith he, if we attribute all wholly to God, and do not commit our selves par-*

Tutiores igitur vivimus si totum Deo damus, Non autem nos illi ex parte, & nobis ex parte committimus. Aug. de dono persev. cap. 6.

lyes God, and partly to our selves. In doctrines it is good to hold the *safest* side wherein there can be no danger, yea, *Bellarmine* himselfe after his long dispute for justification by merit, comes to this at last, *That by reason of the uncertainty of our owne righteousnesse, and the danger of vaine-glory, it is the most safe way to repose our whole confidence in the mercy and goodnesse of God alone.* Wch way soever *Bellarmine* is gone himself, or any of his religiō, I thinke common reason will teach a man so much wisedome to goe the *safest* way to heaven, and that the *safest* way is the best way. The Lord that would have us make our *calling and election sure*, 2 *Pet.* 1. 10. would not have us put so great a matter as the salvation of our soules upon *Bellarmines* hazard, & confessed *uncertaintie* of our owne righteousnes. Now as in case of doctrine, so in case of practise it is great wisedome, and a great meanes of keeping a good Conscience, to do that wherin we may *Tutius vivere*, & to take to that which

Propter incertitudinem propriæ Iustitiæ et periculum inanis gloriæ tutissimum est fiduciam totam in sola Dei misericordia et benignitate reponere. Bellar. de Iustific. lib. 5. cap. 7.

Tutiss-

Tutissimum est, to follow that which is safest, and to take to that side which is the surest, and the freest from danger.

CHAP. VII.

Two markes of a good Conscience.

THus we see how a good Conscience may be had; it followes wee consider how it may be knowne, and be discerned to be had. The markes and notes by which a good conscience may be knowen, are *seven*.

1. Note of good conscience. Conscience in all things.

1. This is the text. In *all* good conscience. It is a good note of a good conscience, when a man makes conscience of all things, all duties and all sins. There bee that have naturall Consciences principled by some generall grounds of nature, and it may be so farre as these rules carry them may make some conscience, but their principles comming short, they must needs also come as short of a good Conscience. *I have lived*, saies *Paul* here,

good Conscience, and *Heb.* 13. 18. *We trust we have a good Conscience in all things.* It is a good Conscience when a mans life, all his life is a life of Conscience, when in all his life, and the whole tenour thereof he makes Conscience of all that God commands, and forbids; *Psame* 119. 6. *Then shall I not bee ashamed,* (what breeds shame but evill conscience?) *when I have respect unto all thy Commandements.* When *all* are respected there is no shame, because where all are respected there is good Conscience, and where good Conscience is, there is no shame. That argued *Davids* good Conscience, *Psal.* 119. 101. *I have refrained my feet from every evill way.*

Try mens consciences by this, and it will discover a great deale of evill Conscience in the world. Many a morall man makes Conscience of doing his neighbour the least wrong, he will not wrong or pinch any man, payes every man his owne, deales fairly and squarely in his commerce; there is no man

man can say blacke is his eye, you s
have him thanke God that hee hath
good a conscience as the best. The
are good things, and such things
men ought to make Conscience of, b
yet here is not enough to make a goo
Conscience. A good conscience m
be *all* good Conscience, or it is n
good Conscience. Now indeed the
men may have good Consciences b
fore men, but my Text tels us that w
must live in *all* good conscience *bef*
God. And *Paul* joynes them two toge
ther, *Act*. 24. 13. *And herein I doe exe*
cise my selfe to have a good Conscien
void of offence towards God, and towa
men. Now bee it that these have good
conscience before men, yet what hav
they before God? Alas they are misе
rably ignorant in the things of God
no cõsciences to acquaint themselv
with his truth, no conscience of pra
in their families, of reading the Scrip
tures, no Conscience of an oath, no
as little of the Sabbath, and the pri
uate duties thereof. How farre are
these

theſe from good Conſcience.

Others againe ſeeme to make conſcience of their duties before God, but in the meane time no Conſcience of duties of Juſtice in the ſecond Table, make no conſcience of oppreſſion, racking rents, covetouſneſſe, over-reaching, &c. theſe are no better conſciences then the former, neither are good becauſe they live not in *all good* Conſcience. Thus may a man diſcover the naughty Conſciences of moſt. *Iehu* ſeemes wondrous zealous for the Lord, and ſeemes to be a man of a ſingular good Conſcience in the demoliſhing the Temple of *Baal*, and putting to death his Prieſts. I, but if *Iehu* make Conſcience of letting *Baals* Temple ſtand, why doth he not as well make Cõſcience of letting *Ieroboams* Calues ſtand. If *Iehu* had had a good conſcience, he would as ill have brookt *Ieroboams* as *Iezebels* Idolatry; he would have purged the Land of *all* Idols.

Herod ſeemes to make ſome Conſcience of an oath. *Marke* 6.26. *For his oathes*

oathes sake he would not reject her. It
joy of him that he is a man of so good
Conscience. I, but in the meane time
why makes he no Conscience of incest
and murther? Hee feares and makes
Conscience to breake an unlawfull
oath, but makes no Conscience to m
an holy Prophets throat. Who would
not have thought *Saul* to have been
a man of a very good Conscience? se
how like a man of good Conscience he
speakes. 1 *Sam.* 14. 34. *Sinne not against*
the Lord in eating with the blood. He
would have the people make Conscience of eating with the bloody, and in
deed it was a thing to be made Conscience of. I, but hee that makes conscience of eating the flesh of Sheepe
and Oxen with the blood, like a bloody hearted tyrant, as he was, he makes
no conscience of sucking, and shedding the blood of fourescore and five
of Gods Priests. Iust the conscience of
his blood-hound *Doeg.* 1. *Sam* 21. 7.
Doeg was there that day detcined before
the Lord. How detcined? either out
of

of a religious Conscience of the Sabbaths, or by occasion of a vow, the man made conscience of going before the Sabbath ere ended, or the dayes of his vow finisht. A thing indeed to be made conscience of, men ought not to depart from Gods house till holy services be finisht, a duty that even the Prince must make conscience of, *Ezek.* 46. 10. Who therefore would not judge this *Edomite* a conscionable *Proselyte.* I, but why then makes hee no Conscience of lying? *Psal.* 27. Why no Conscience of being instrumentall to *Sauls* injustice in that barbarous villany of slaying not onely innocent men, but innocent Priest of the Lord? such were the Consciences of the chiefe Priests, *Math,* 27. 6. How like honest conscionable men they speake? *It is not lawfull for to put them into the treasury, because it is the price of blood.* Sure it is great cōscience ought to be made of bringing the price of blood into the Temple treasury; Are they not then men of good conscience, *It is not law-*

Qualis hæc innocentiæ ſimulatio; pecuniam ſanguinis non mittere in Arcam, & ipſum ſanguinem mittere in Conſcientiam. Auguſt.

full, ye ſee they will not do that which is not lawfull. It is well, but tell me, is it not lawful to take the price of blood, and is it lawfull to give a price for blood? Ought there not a Conſcience to be made of blood, as well as of the price of blood? They make a Conſcience of receiving the price of blood into the treaſury, but make no Conſcience of receiving the guilt of blood into their conſciences. Iuſt ſuch Conſciences as they had, *Ioh.* 18. 28. *They would not goe into the Iudgement Hall, leſt they ſhould be defiled, but that they might eate the Paſſover.* Indeed a man ſhould make great Conſcience of preparation to the Sacrament, and take great heed that he come not thither defiled, but ſee their naughty Conſcience, they make Conſcience of being defiled by going into the Iudgement Hall, but make no conſcience of being defiled with the blood of an Innocent. Such was the conſcience of the Iewes *Ioh.* 19. 31. they make Conſcience of the body of Chriſt hanging upon the

Croſſe on the Sabbath, but with what conſcience have they hanged it on the Croſſe at all? This was juſt like to thoſe that *Socrates* ſpeakes of, who made great conſcience of keeping holy dayes, yet made no Conſcience of uncleanneſſe, that was but an indifferent thing with them. As if Conſcience were not rather to bee made of keeping our veſſels in holines, our bodies, then dayes holy? Remarkeable in this kinde is that dealing of the *Iewes* with *Paul*, 2 *Cor.* 11, 24. *Of the Iewes five times received I forty ſtripes ſave one.* If we look into the Law, *Deut.* 25. 1. 2. 3. it runs thus, *If there be a controver-ſie, &c. and it ſhall be if the wicked man be worthy to bee beaten, the Iudge ſhall cauſe him to lye downe, and to be beaten before his face, according to his fault, by a certaine number, forty ſtripes hee may give him, and not exceed.* Now ſee the good conſciences of theſe *Iewes*, they might give forty ſtripes, but not beyond that number might they goe. Now they make ſo much conſcience

of exceeding the number of forty; th
they give *Paul* but nine and thir
Thus they make Conſcience of t
number, but no conſcience of the fa
They make conſcience of giving abo
fortie, but with what Conſcience d
they give him any at all? The Text n
onely preſcribes the number of ſtripe
but the condition of the perſon, nam
ly, that he be *worthy to be beaten*, and
muſt be puniſhed *according to his fa*
Now ſee theſe men make Conſcien
of the law for the number, but ma
no Conſcience of the Law, that w
have only wicked men, and ſuch as
worthy to be beaten, to bee ſo uſe
Theſe be the good conſciences of wi
ked men, they make ſeeme of maki
conſcience in ſome one thing, but ma
no Conſcience of ten others, it may b
of farre greater weight, and neceſſi
and herein diſcover they the naugh
neſſe of their conſciences. The conſ
ence therfore is not to be judged goo
for one, or ſome good actions. *Ioab* m
ned not after *Abſolom*, but hee turne
af

after *Adoniah*. 1 *King*. 1.28. Whereas a good conscience that turnes neither to the right hand nor the left, would have turned neither after *Adoniah* nor *Absolom*. A good Conscience and a good conversation must goe together. 1 *Pet*. 3.16. *Having a good Conscience, that they may be ashamed that falsly accuse your good conversation*. One good action makes not a good conversation, nor a good cõscience, but then a mans cõversation may be said to be good, when in his whole course he is carefull to do all good duties, and to avoyd all sins, and such a good conversation is a signe of good Conscience.

To do some good things, & not all, is no more a signe of good Conscience, then to doe some things onely which his master requires, and to neglect other some, is no sign of a good servant. A good servants commendation is to doe all his Masters business he enjoynes him. We would hold him but an holy-day servant, and an idle companion, that when his master hath set

Nunc autem in hoc maior affensa est quod partem sententiæ sanctæ pro commodorum nostrorum utilitate deligimus, partem pro dei iniur.a.

praeterimus, Et maxime cum & terrestres domini nequaquam aequo animo tolerandum putent si iussiones suas servi ex parte audiant & ex parte contemnant. Si enim pro arbitrio suo servi dominis obtemperant, ne in iis quidem in quibus obtemperaverint, obsequuntur &c. Salvian. de provid.

a Note of a good conscience. Conscience of small Duties.

him his severall workes to doe, he wi[ll] doe which him pleases, and leave th[e] other undone. This were not to do[e] his masters, but to doe his owne wil[l] and to serve his owne turne rather th[e] his masters: So for a man to ma[ke] choyce of duties, and to picke o[ut] some particulars, wherein hee wi[ll] yeeld obedience to God, and to pa[ss] by others as not standing with his pr[o]fits, pleasures, and lusts, this will nev[er] gaine a man the commendation o[f] good Conscience, whose goodne[ss] must be knowne by making conscien[ce] of *all* things. Then have Gods se[r]vants good Consciences, when it c[an] be said of them, as *Shaphan* speakes [to] *Iosiah* his servants. 2 *Chron.* 34. 16. *[All] that was committed to thy servants, th[ey] do it.*

2. To make conscience of sm[all] Duties, and small sinnes. This also [ri]ses out of the text. *All good Cons[cie]nce.* If of *all* things, then of *sm[all]* things. It might have beene comp[re]hended under the former, but yet [...]

Convicti[...]

Conviction ſake I diſtinguiſh them. The good Conſcience makes not conſcience onely of great duties and ſins, but even of the leaſt, knowing that as Gods great power and omnipotence is the ſame in the making of an Angell and a worme, ſo Gods authority, wiſdome and holineſſe is the ſame in the leaſt Commandements as in the greateſt of them all. It makes Conſcience ſpecially of Iudgement and the weighty matters of the law, but yet doth not therefore thinke it ſelfe diſcharged of all care in ſmaller things, doth not thereupon challenge a diſpenſation from obedience in meaner matters, as if it were needleſſe ſcrupuloſitie, as too much preciſeneſſe to tythe Mint, Aniſe, and Cummin. A Cummine ſeed indeed is but a ſmall thing, a very toy, but yet as ſmall a thing, and as light as it is, yet will it lie heavy upon a good Conſcience, being injuriouſly and fraudulently detained from the Levites. The *Phariſees* tythed Mint, Aniſe, and Cummin, but they

neglected the weighty matters of the Law. It is no good Conscience that lookes to small and neglects great duties, neither is it a good cõsciẽce on the other side, that looks after the great and weighty duties, & makes no reckoning of Mint and Anise. Our Saviour sayes both ought to be done. *Pharaoh* could be content that the people should goe sacrifice, but he cannot abide that *Moses* should be so peevishly precise, that not an hoofe should be left behind. Alas, an hoofe is but a toy not worth the mentioning, what need *Moses* be so strict as to stand upon an hoofe? Yet a good Conscience will stand upon it, having Gods Cõmandement, and will make conscience as well of carying away hoofs as of whole bodies of cattel. It is with a good conscience as it is with the apple of the eye of al the parts of the body it is the most tender, not onely of some great shiver or splints under the eye-lid, but even the smalleſt haire and dust grieves and offends it. It is so with a tender good

con

Conſcience, not only beames, but alſo noats diſquiet the eye of a good conſcience, and not onely greater, and fouler ſins, but even ſuch as the world counts veniall trifles doe offend it. A good Conſcience ſtraines not onely at a Camell, but at a Gnat alſo. Neither doth our Saviour blame the *Phariſees* ſimply for ſtraining at a Gnat, but for their hypocriſie, who would pretend conſcience in ſmaller things, & meane while made none in the greater; for otherwiſe a good Conſcience indeede hath a narrow paſſage for a Gnat, as well as for a Camell. The leaſt corn of gravell galls his foote that hath a ſtrait ſhooe, but he that hath a large, wide ſhooe, ſlopping about his foot, it is no trouble to him. It is juſt ſo with conſciences good and evill.

A Gnat is but a ſmall thing, yet Pope *Hadrian* the fourth was choakt with a Gnat, and one fly, though but a ſmall thing to a whole box of oyntment, yet *dead flies*, as ſmall things as they are, *cauſe the oyntment of the Apothecary to ſend*

Bal. pag of Popes pag 97

send forth a stinking savour. Ec. 10.1. *so doth a little folly,* though but little, a great deale of hurt. And therefore good Cõscience lives by *Salomons* rule *Give not water passage, no not a little.* And take not onely the *Foxes,* but the *little Foxes,* which spoile not onely the *Vines,* but the *tender Grapes.* Can.2.15. It knowes a little while make way for much. *Pharaoh* is content that the people, the men should go sacrifice, Exod. 10. but their little *ones* should not go: he knew if he had but their little ones with him, he should be sure enough of their returne; therefore *Moses* will not onely have the men goe, but their little *ones* also. And therefore a good conscience deales with Satan, as *Marcus Arethusius* dealt with his tormentour, who having pulled downe an Idolatrous Temple, & being urged by them to give so much as would build it up againe, refused it; They urged him to give but halfe, he still refused, they urged him at last to give but a *little,* towards it, but he refused to give the

Putantes pauperem vel mediocritatem petebant pecuniarum, novissime vel paucum aliquid exigebant.

Quibus ait nec obolum unum pro.

ſo much as one halfe-penny, *No not an halfe-penny*, ſayes he, *for it is as great wickednesse to conferre one halfe penny in case of Impiety, as if a man ſhould beſtow the whole.* What was a poore half-penny? it was a very ſmall matter; ſpecially conſidering in what torture he was, from which an half-penny gift would have releaſed him. Indeed an half-penny is but a little, but yet it is more then a good Conſcience, dares give to the maintenance of idolatrous worſhip. A good Conſcience will not give ſo much as a farthing token to ſuch an uſe as little a thing as it is. *For he that is faithfull in that which is leaſt, is faithfull alſo in much, and he that is unjuſt in the leaſt, is unjuſt alſo in much*, Luke 16.10. Even the leaſt things are as great trials of a good cõſcience, as the greateſt. A good Conſcience will not gratifie Satan, nor neglect God, no not in a little.

Put mens conſciences now upon this trial. Who crackes not of his good cõſcience? there be none, if they may bee beleeved, but they have good Conſciences

omnibus dabo. Hiſt. Tripart. l. 6. c. 12. Ad impietatem inquit obolũ conferre unum perinde valet ac ſi quis conferat omnia. Theodor: l. 3 cap. 7.

sciences. But why are they good? The can swallow no Camells. Well, yes them that, though if their entrals we well searcht, a man might finde ha bunch backt camells, that have go downe their gullets. They can swall no camells, but what say they to gna can they swallow them? Tush, Gn are nothing, whole swarmes of th can goe downe their throats, and th never once cough for the mat Foule and grosse scandalls, such as infamous amōgst meere heathen, bu Camells they swallow not, but wh say they to unsavorie and naugh thoughts which their hearts pro cute with delight, what say they them? Gnats doe not swarme mo abundantly in the fennes, then suc vile thoughts doe in their hearts. T prodigious oaths of wounds, bloo the damned language of Ruffians, a the Monsters of the earth, Oh th hearts would tremble to have suc words passe out of their mouths, b yet what say they to the neater, a civi-

civilified Complements of Faith and Troth? Tuſh theſe are trifles, meere Gnats, alas, that you ſhall ſtand upon ſuch niceties. To rob a man upon the high-way, or to breake up a mans houſe in the night, this is a monſtrous Camell, but in buying and ſelling to over-reach a neighour a ſhilling or two, a penny or two, what ſay they to that? oh God forbid they ſhould be ſo ſtrictly dealt withall, that is a ſmall thing, their throats are not ſo narrow, but theſe Gnats will goe downe eaſily enough. To beare falſe witnes in an open Court of Iuſtice, or to be guilty of pillory perjury, theſe bee foule things, but to lye a little for a mans advantage or to make another man merriment, what thinke they of this? This is a very Gnat, they are aſhamed to ſtraine thereat. Tell many a man of his ſinne in which he lyes, that his ſinne and a good conſcience cānot ſtand together what is his anſwer, but as *Lot* of *Zoar*, *Is it not a little one.* *Gen.*19.20. But the truth is, that theſe little ones are great evi-

evidences of euill conscience. It is b
a idreame to thinke our Conscienc
good, that make no conscience of sm
sinnes and duties.

The conscionable *Nazarite*, no
did not onely make conscience of gu
ling and quaffing whole cups of wi
but of eating but an huske, and a ke
nel of a Grape. What a trifle is the ke
nell of a Grape, and yet a good consc
ence will care to please God as well i
abstinence from the kernell, as fro
the cup. Indeed whem *Dauid* had de
led and hardned his conscience wi
his adultery, then hee could cut *V*
riahs throat, and his heart smites hi
not for it, but when vnder his afflict
on his conscience was tender & good
his heart smites him but for cutti
Sauls coat, 1. *Sam.* 24. 5. See the natu
of a good Conscience, it will smite no
onely for cutting *Sauls* throat, but fo
cutting *Sauls* coat, but for an appe
rance, vpon a suspicion, and but a je
lousie of euill.

Paul speakes of a *pure cõscience*, 2. *Ti*
1. 3.

3. Now it is with a pure cõſcience as
is with *pure religion*, Iam. 1. 17. *Pure*
religion and vndefiled, is to keepe a mans
ſelfe vnſpotted *of the world.* It hates not
onely wallowing with the Sow in the
mire, but is ſhy of very ſpots, and *hates*
not onely the *fleſh*, but the *garment*, not
onely that is groſely beſmeared, but
which is but *ſpotted with the fleſh*, *Iude*
3. according to that Ceremonial, *Le-*
uit. 15. 17. And this is that which diffe-
rences ciuility and a good conſcience,
Ciuilitie ſhunnes myre, but is not ſo
trimme as to waſh off ſpots, this is the
pure Religion of a pure Conſcience.
Pure Religion and vndefiled, is to keepe a
mans ſelfe vnſpotted, therefore they
who are not vnſpotted, are not vn-
defiled, but if their Conſciences
bee but ſpotted, yet are they defi-
led. Mens Conſciences are as their
Religion is, and pure Religion is
ſpotleſſe.

Yea to cloſe this point, the greateſt
euidence of a good cõſcience is in ma-
king conſcience of ſmal things. Whilſt
men

men feare great ſins, or are careful
maine duties, it may be their rep
tion and credits may ſway them, wh
otherwiſe would bee impeached.
that in them it may be a queſtion, w
ther it be conſcience or credit th
the firſt mver , buto in ſmaller thi
where there is no credit to be had,
for ſcrupling whereof, a man may
ther receive ſome diſcredit from
world , here it is more evident
good Conſcience ſets a man on. T
then is a note of a good conſcience,
make Conſcience, as of ſmall duties,
of ſmall ſinnes, as he that feares poi
feares to take a droppe, as well
draught, & men feare not onely wh
a firebrand is thruſt into, but whe
ſparke lights upon their thatch.

Probat enim etiam in maioribus ſi res exigat executorem ſe idoneum fore à quo minora cõpleantur. Saluian. de provid. l. 3.

CHAP. VIII.

Three other notes of a good Conſcience.

A Third note of good Conſcien
may be this. It loves and like
Mi

Miniſtrie and ſuch Miniſters as preach, and ſpeake to the Conſcience. It likes ſuch a diſpenſation of the Word as comes home to it, whether for direction or reproofe. The Word is the rule of conſcience, and a good conſcience is deſirous to know the rule it muſt line by. The Word muſt iudge the conſcience, this euery good conſcience knowes, and therefore grudges not to be reproued by it, as kno ving that if it will not abide the Words reproofe, it muſt abide the Words iudgement. Therefore a man with a good Conſcience ſpeakes as *Samuel, Speake Lord, thy ſeruant heares.* He can ſuffer the words of exhortation, and not count himſelfe to ſuffer whilſt it is done. He is of *Dauids* minde, *Let the righteous ſmite me, and it ſhall be a kindneſſe; let him reproue me and it ſhall bee an excellent oyle which ſhall not breake mine head. Pſal.* 141.5. It is with good conſcience as with good eyes that can abide the light, and can delight in it, whereas ſicke and ſore eyes are troubled and offended there-

3. Note of good Conſcience: To loue a Miniſtry that ſpeaks home to the Conſcience.

with. A sound heart is like sound flesh that can abide not onely touching, but also rubbing and chafing, and yet a man will not bee put into a chafe thereby; whereas contrarily if the least thorne or vnsoundnesse bee therein, a touch at vnawares prouokes a man, if not to smite, yet to angry words and language of displeasure. Vnsound flesh loues to be stroakt, and to be handled gently, the least roughnesse puts into rage. That is the ingenuity of a good Conscience, which was the good disposition of *Alipius*, when hee was wittingly taxed by *Augustine* for his Theatricall vanities; hee was so farre from being angry with him, though he conceiued him purposely to ayme at him, that hee was rather angry with himselfe, and loued *Augustine* so much the better.

Tu scis Deus noster, quod tunc de Alipio ab illa peste sanando non cogitauerim. At ille in se rapuit meq; illud non nisi propter se dixisse credidit, & quod alius acciperet ad succensendum mihi, accepit benestus adolescens ad succensendum sibi, & ad me ardentius diligendum. Aug. conf. lib. 6. ca. 7.

Put mens consciences vpon this tryall, and we shall see what the consciences of most men are. Let a man preach in an vnprofitable maner, let him spend himselfe in idle curiosities & speculations

lations, let him be in combate with obſolete or forrain hereſies, ſo long their Miniſter is a faire and a good Churchman. But let him do as God cõmands *Ezekiel* to doe, *Ezek.* 14.4. *Anſwer them according to their Idols*, preach to their neceſſities, let him call them, & preſſe them to holy duties, and reproue them for their vnholy practiſes, and make knowne vnto them what euill Conſciences they have: what then is their carriage & behauiour? Euen that, *Amos* 5. 10. *They hate him that rebukes in the gate, and they abhorre him that ſpeaks vprightly.* This Miniſtry that comes to the Conſcience will not downe with them. It lets in too much light vpon them, & *Ahab* hates *Micaiah* for drawing the curtaines ſo wide open, he cannot endure ſuch punctual & particular preaching, that clappes ſo cloſe to his Conſcience. A plaine ſigne that *Ahab* hath a rotten and an vnſound Conſcience. *Micaiah* could not be more punctuall with *Ahab*, then *Iſaiah* was with *Hezekiah*, *Iſa.* 39. 6. 7. And yet what

Scio me offenſurum quàm plurimos qui generalem de vitiis diſputationem inſuam referunt contumeliam, & dum mihi irrſcuntur ſuam iudicant conſcientiam, multoq; prius de ſe quam de me iudicant. Hierron. ad Ruſtic. Monach.

sayes *Ezekiah? Good is the word of the Lord which thou hast spoken*; as if he had said, a good Sermon, a good Preacher, all good. Whence comes this good entertainemēt of so harsh a message! *Hezekiah* had a good Conscience, and therefore though the message went against the haire, yet hee could give good words, *Let the righteous smite me, and it shall be a kindnesse, Psal.* 141. I, but that is when the righteous smites the righteous, what if the Prophet smite *Amaziah?* he wil threaten to smite him againe, 2. *Chron.* 25. 16. *Forbeare, why shouldest thou be smitten?* Why if Paul preach of a good Conscience, and to make *Ananias* his Conscience to smite him? *Ananias* will command the standers by to smite him on the mouth. Now let all the standers by judge whether *Ananias* haue any good Conscience in him, who cannot brooke the preaching of good Conscience. Let men professe they know God as long as they wil, yet if they slight the word or swell at it, or bee disobedient to it

when it is laid to their Conſcience, *Paul* makes it a manifeſt ſigne of a defiled cõſcience, *Tit.* 1. 15, 16. *Their minde and their conſciences is defiled.* How appeares that? *They profeſſe they know God, but they are diſobedient.* When therefore the Miniſtry of the Word ſhall charge thee with dutie, or reproõue thee for ſin, and then thou ſhalt charge the Miniſter with railing, and girding, & that this Sermon was made for the nonce for thee, & thou likeſt not that Miniſters ſhould be ſo particular, &c. In Gods feare be aduiſed to looke to thy Conſcience, and know it that thou haſt a naughtie Conſcience: when the Miniſtry of the Word ſmites thy conſcience, then for thee to ſmite the Miniſter with reproachfull & diſgracefull tearmes, to ſmite him with thy mouth: How is thy conſcience better then *Ananias* his, that commands to ſmite *Paul* on the mouth? hee that cannot brook that Gods Miniſters ſhould not diſcharge a good Conſcience in preaching to the Conſcience, be bold to

challenge that man for a man of a euill conscience.

4. That is a fourth note of a good conscience, *Rom.* 13. 5. ye must be subiect *for Conscience sake*. To doe good or abstaine from euill meerly for conscience sake, is a note of a right good conscience indeed. Conscience, as we saw before, doth excite and stirre vp, and binde to the doing of good, and binde from the doing of euill. Now when the Conscience vpon iust information from the Word shall presse, and forbid, and thē a man shall, because cōscience forbids, forbear, or because it presses, performe obedience: thus to doe good, or not to do euill, for Conscience sake is a note of a good Conscience. It evidences a good Conscience when the maine weight that sets the wheeles on work is conscience of Gods commandement. When it is that, *Psal.* 119. that sets a man on work, *Thou hast commanded vs to keepe thy precepts diligently*. The end of the commandemēt is loue, 1. *Tim.* 1. 5. and *loue is the fulfilling*

4. Note of a good conscience. To do duty for Conscience sake.

of the commandement, *Rom.* 12. But what loue? *From a pure heart and a good conscience*, 1. *Tim.* 1. 5. When conscience of the commandement caries a man to the fulfilling of the end of it, then doth such loue come from a good Conscience. *Salomons* description of a good man, *Eccl.* 9. 2. is that *hee feares an oath*. He sayes not, that sweares not; but that feares an oath. For a man not to sweare may be the fruit of good education, and of the awe a man hath stood in of his Gouernours, but to *feare an oath*, argues that a man *feares the commandement*; *Prou.* 13. 13. and to feare the commandement is the note of a good conscience.

Here let mens consciences be tried. Thou prayest in thy family, heares the Word, keepest the Sabbath, &c. Now search thine heart, and make inquirie what it is that carieth thee to these duties. Doest thou doe them for conscience sake? Dost thou find Conscience to vrge and presse thee, & to giue satisfaction of the Conscience, and obedi

ence to the iniunctions thereof. A
these things done? If so, it is a signe
a good Conscience. But this discou
the naughtinesse of mens conscienc
who though they bee found in so
good duties, or in the auoiding
some euils, yet is it not conscience t
workes them thereto. *Yee must be s*
iect not onely for wrath, that is, for fe
of the Magistrates wrath and reuen
but for conscience sake, *Rom.* 13.5. It is
good Conscience when a man will be
subiect for his skins sake, and lest h
smart by the Magistrates sword, b
then a mans Conscience is good, wh
in obedience to Gods Word, and
conscience of his Commandement
subiects. The like may be said of all b
ends. Ye must doe good duties, not f
profit, not for credit, not for vain
glory, not for law, but for conscien
sake; or else euill conscience s yee ha
in that ye do. The *Shechemites* recei
circumcision, *Gen.* 34. And is not cir
cumcision Gods Ordinance? And i
it not ioy of them that they will ioyn
to

to the Church, and profeſſe the true Religion? Yes ſurely, if it were done for conſcience. I, but it is not done for conſcience ſake? Alas no ſuch matter, but for *Hamors* ſake the Lord of the Towne, and for *Shechems* ſake their young maſter, and for the hope of gains ſake: *Shall not their cattell, and their ſubſtance, and euery beaſt of theirs be ours?* *Gen.*34.23. For the oxen ſake, and not for conſcience ſake are the *Shechemites* circumciſed. *Shechem* for *Dinahs* ſake receiues the Sacrament. Oh the zeale and forwardneſs that ſome wil profeſs on a ſudden What frequenters of holy exerciſes? But what, is it for Conſcience ſake? No ſuch matter, but *Shechem* is in hope of a match with *Dinah*, & all theſe ſhewes of Religion are neither for Gods ſake, nor cõſcience ſake, but all for *Dinahs* ſake, all vnder hope of preferment by a rich mariage. They were goodly ſhewes of zeale, *Iohn.* 6. 21. 24. in ſeeking and following after Chriſt, but it was neither for Chriſt, nor conſcience ſake, but *ver.*26. for the loaues,

loaues, and the bread, and their bel
sake.

Many of the heathens, *Esth.* 8. 17.
ned Iewes. Was there not ioy of
Proselytes? not a whit, for not the
of God, but *the feare of the Iew*
vpon them; as many frequent the
like assemblies more for feare of
statute, then for feare of the comm
dement. The officers of the King
ped the Iewes, *Esth.* 9. 3. Was it
conscience sake? Nothing lesse, but
wrath sake and for feare, *becau*
feare of Mordecai fell vpon them.

If the Pharisees had done all
(*Mat.* 6.) for Conscience sake, w
they did for vaine-glory sake,
had had the glory of good Consc
ces. Many preached the Gospell
Pauls dayes, *Phil.* 1. Does not so g
a worke argue a good conscience?
if it had beene done for Consci
sake; but that was done for co
tion sake, not to adde soules to
Church, but to adde sorrowes to
afflictions.

It is a note of a good Conſcience, when that which wee doe is done with reſpect vnto the commandement of God, *Pſal.* 119. 6. and not with a ſquint reſpect vnto our own priuate, for praiſe or profit. It was a good argument of thoſe *Bohemians* good Conſciences in plucking downe Images, that they caſt downe only painted and wooden Images, whileſt *Sigiſmund* the Emperour pulled downe ſiluer and golden ones, to melt into money for pay of his ſouldiers, as they plead for themſelues, when they were held Heretiques for their fact. If they had pulld downe ſuch Images as hee did, they might haue beene thought to haue done it for gaine, and not for Conſcience ſake.

Vtrinè maiores hæretici? illinè qui pilas & ligneas, an qui aureas & argenteas imagines è templis exigerent, & ad conflandam monetam igne adurerent? Dubr. hiſt. Bohe. l. 24.

How great is often the zeale of many againſt faſhions, and ſuch vanities? how well it were if it were for Conſcience ſake, and not for enuy againſt ſome particular perſon, whom they do diſtaſte, and ſo for the perſon, the vanitie. For if it be for conſcience ſake, how

how is it that those vanities, such gre
offences to their Consciences, fou
in some distasted persons, are yet
trouble to their consciences, being t
very same, if not worse in their ow
fauorites, and associates? Iudge wh
ther such zeale come from Cons
ence, or from corrupt affection, wh
ther it be not more against the perso
then against the sinne.

5. Note of a good conscience. Holy boldnesse, *Bona conscientia prodire valt & conspici, ipsas nequitiæ tenebras timet.* Senec. ep 98. *Qui non deliquit decet audacem esse & confidenter pro se, & proterue loqui.* Plaut. in Anph.

5. We haue a fift note of a good co
science in the text. *And Paul earnes
beholding the Councell.* Here is a mar
of a good Conscience in his lookes,
well as in his words; in his face as we
as in his speech. *Paul* is here conue
ted before the Councell, with wh
face is he able to behold them? An
Paul earnestly *beholding the Counce*
A good conscience makes a man ho
vp his head euen in the thickest of h
enemies. It can looke them in the f
ces, and out-face a whole rabble
them assembled on purpose to cast di
grace on it. That may bee said of
man with a good Conscience, which

spoke

spoken of some of *Dauids* men, 1. *Chron.* 12. 8. *Whose faces were like the faces of Lyons, for the righteous is bold as a Lyon, Pro.* 28. 1. Now might *Paul* truely haue said, as *Dauid, Psal.* 57. 4. *My soule is among Lions, I lye among them that are set on fire.* And now how fares hee? what is he all amort? lookes hee pale and blanke? doth hee sneake or hang downe his head, or droope with a dejected countenance? No, *Paul* is as bold as a Lyon, and can face these Lyons, and *earnestly* fixe his countenance upon the best of them. A good Conscience makes a mans face as God had made *Ezekiels*, *Ezek.* 3. 8. 9. *Behold I haue made thy face strong against their faces, and thy forehead strong against their foreheads. As an Adamant harder then flint haue I made thy forehead, feare them not, neither bee dismaid at their lookes.* Such hartening and hardening comes also from a good Conscience. A good Conscience makes a man goe, as the Lord in another sense tells Israel hee had done for them, *Leuit.* 26. 13.

I have made you goe upright. A good Conscience erects a mans face, and lookes, it is no sneaking slinker, but makes a man goe upright. As contrarily, guilt deiects both a mans spirits, and his lookes, and unlesse a man have a Sodomiticall impudency, *Isa.*3. 9. or an whores forehead *Ieremiah* 3. 3. which refuses to bee ashamed, makes him hang downe the head.

Paul fixes his eyes here, and looke earnestly upon them, but what if they had looked as earnestly upon him, yet would not his good Conscience have beene out-faced. See *Acts* 6. 15. *All that sate in the Counsell looked stedfastly on him*; namely on *Steven*. If but the high Priest alone had faced him, it had beene somewhat, but all that sate at the Counsell looked stedfastly on him. Surely one would thinke such a presence were able to haue damped, and utterly to have dashed him out of countenance. But how is it with him? Is hee appalled

Is he damped? *They ſaw his face as it had beene the face of an Angel*, ſayes the text. As wiſedome, *Eccl.* 8. 1. ſo a good Conſcience makes the face to ſhine. A good Conſcience hath not onely a *Lions*, but an *Angels* face; it hath not onely a Lion-like boldneſſe, but an Angelicall dazling brightneſſe, which the ſicke and ſore eyes of malice can as ill endure to behold, as the Iſraelites could the ſhining brightneſſe of *Moſes* face. The face of a good conſcience tels enemies that they are malicious lyers. And no wonder that a good Conſcience hath ſuch courage & confidence in the face, ſtanding before a whole councel, when it ſhall be able to hold up it head with boldneſſe before the Lord himſelfe, at that great day of the generall Iudgement. Even then ſhal a good cõſcience have a bold face.

CHAP.

Chap. IX.

Two other, and the laſt notes of a good Conſcience.

6. Note of conſcience To ſuffer for conſcience.

A Sixt note of a good Conſcience followes, namely, that which we haue, 1. *Pet.* 2. 19. When a man *for Conſcience towards God endures griefe ſuffering wrong*. A good Conſcience had rather that *Ananias* ſhould ſmite then it ſelfe ſhould. *Ananias* his blowes are nothing to the blowes of Conſcience. *Ananias* may make Paul cheekes glow, but conſcience giues ſuch terrible buffets, as will make the ſtouteſt heart in the world to ake. That will pinch, and twitch and gird the heart with ſuch griping throws, that all the blowes, and tortures that *Ananias* his cruell heart can inuent are nothing to them.

Now therefore a man that ſets any ſtore by a good conſcience, will not part with the Peace or Integritie there

of vpon any terms. He rates the goodneſſe of his Conſcience farre abone all earthly things. Wealth, liberty, wife, children, life it ſelfe, all are vile, and cheape in compariſon of it. And therefore a man of a good Conſcience will endure any griefe, & ſuffer any wrong to keepe his conſcience good towards God. Such a good Conſcience had *Daniel*, *Dan.* 1. 8. *Hee purpoſed in his heart that hee would not defile himſelfe with the portion of the Kings meat.* That is, he was fully ſetled & reſolued in his Conſcience, come what would come, he would not do that which would not ſtand with a good cõſcience. But what if it could haue gotten no other meat? Without all doubt hee would rather haue ſtarued then haue defiled his conſcience with that meat. He would haue loſt his life rather then haue loſt the Peace, and Integrity of his Conſcience. It ſeemes a queſtion of great difficulty, which was put to the three Children, *Dan.* 3. Whether they will giue the bowing of their bodies to the

golden Idoll, or the burning of their bodies to the fiery Fornace. But yet they finde no such difficulty therein, they were not carefull to answere in that matter, *ver.* 16. Of the two fires they choose the coolest, & the easiest. The fire of a guilty conscience is seauen times hotter, & more intolerable then the fire of *Nebucadnezzars* Fornace, thought it be heated seuen times more then it is wont to be heated.

If the question come betwene life and good Conscience, that one of the two must bee parted withall, it is an hard case. Life is wondrous sweet and precious. Skin for skin, and all that a man hath will he giue for his life, *Iob* 2. 4. What then should a man do in such an hard case? Heare what is the resolution of a good conscience, *Act.* 20. 24. *My life not deare vnto me, so that I may fulfill my Ministration with ioy.* And wherein lay his ioy, but in his good Conscience, 2. *Cor.* 1. 12. It is all one as if hee had said, I care not to lose my life to keepe a good Conscience. A

good

good Conſcience in that paſſage of the Apoſtle, 1. *Tim.* 1. 19. is ſecretly compared to a ſhip. Now in a tempeſt at Sea, when the queſtion is come to this, whether the goods ſhal be caſt out, or the Ship be caſt away, what doe the Mariners? See *Act.* 27. 18. 38. *They lightned the ſhip, & caſt out the wheat into the Sea.* The Mariners will turne the richeſt Commodities ouer-boord to ſaue the ſhip, for they know if the ſhip be caſt away, then themſelues are caſt away. Thus it is with a man that hath a good conſcience, when the caſe comes to this pinch, that either his outward Cõforts, or his inward Peace muſt wrack, he will chearefully *caſt the wheat into the Sea:* will part with all earthly commodities & comforts, before he will ruſh, and wrack his conſcience vpon any rock. He knowes if the ſhip be wrackt, if his Conſcience bee crackt, that then himſelf, & his ſoule is in danger of being caſt away, & therefore he wil throw away all to ſaue conſcience from being ſplit vpon the rocks

and being ſwallowed vp in the ſands.

There is as great a difference between a good Conſcience, and all outward things euen vnto life it ſelfe, as is between the arme, and the head or heart. The braine & the heart are vitall parts, therefore when the head is in danger to bee cleft, or the heart to bee thruſt through, a man will not ſtand queſtioning whether he were beſt aduenture his hand, or his arme to ſaue his head, or his heart, but either of theſe being in dãger, the hand & the arme preſently interpoſe themſelues to receiue the blow, and put themſelues in danger of being wounded, or cut off, rather then the head or heart ſhould be pierced. A man may haue his hand, or arme cut off, and yet may liue, but a wound in the braine or heart is mortal. It is ſo in this caſe. A good conſcience values its owne peace aboue all the world. It is that wherein a Chriſtians life lyes, therefore hee will ſuffer the right hand or foot to be cut off, and loſe all rather then expoſe Conſcience to danger.

A man may go to heauen with the loſſe of a limbe, & though he halt, *Mat.* 18.8. but if a man loſe his life, if Conſcience be loſt, all is loſt. A man may goe to heauen though he loſe riches, liberty, life, but if a good Conſcience be loſt, there is no comming thither. All things compared to Conſcience are as far beneath it, as the leaſt finger beneath the head. He were a mad man that would ſuffer his skull to bee cleft to ſaue his little finger, nay but the paring of his nayle. And yet the world is full of ſuch mad men, that ſuffer conſcience to receiue many a deep wound and gaſh, to ſaue thoſe things which in compariſon of good Conſcience, are but as the nayle parings to the head.

Try mens Conſciences here, and we ſhall finde them exceeding ſhort. A good cõſcience wil endure any griefe, and ſuffer any wrong rather then ſuffer the loſſe of its owne peace. God commands *Amaziah*, 2. Chron. 25. to put away *Iſrael*, oh! but *what ſhall I*

doe for mine hundred Talents? Tuſh, what are an hundred Talents? A good Conſcience in yeelding obedience to God is a richer treaſure then the Eaſt and Weſt *Indies*. And yet how many be there that will craze their Conſcience an hundred times before they will loſe one Talent by obedience to God, out of a care to keepe a good Conſcience. A talent? nay, that is too deepe, neuer put them to that coſt, they will ſell a good conſcience, not for gaining, but for the taking of a farthing token. God and good Conſcience ſay, *Sanctifie the Sabbath*. Poſſibily ſome halfe-penny cuſtomer comes to a Trademans Shop on a Sabbath, and askes the ſale of ſuch, or ſuch a cammoditie. Now the mans Conſcience tels him of the commandement, tels him what God lookes for, tels him it cannot ſtand with his peace to make market on that day, &c. But then he tels conſcience, that if he be ſo preciſe, he may loſe a cuſtomer, and if hee loſe his cuſtomers, he may ſhut vp his Shop windowes

windowes. An Inne-keepers Conſcience tels him that it is fitter that hee ſhould bee attending Gods ſeruice at his houſe on his day, then that hee ſhould bee waiting on his gueſts. But then he replies to conſcience, that then his takings will be but poore, & this is the next way to pluck down his ſigne. So here lyes a diſpute between conſcience and Gaine, which of theſe two muſt be parted with. If now in this caſe a man will grow to this reſolution; By Gods helpe I am reſolued to keepe a good Conſcience in keeping Gods Commandement and Sabbath, I will rather loſe the beſt cuſtomer I haue, & the beſt gueſt I haue, then the peace of a good Conſcience. If I beg, I beg; I will ſay of my cuſtomers as *Iacob* of his children, *Gen.* 43. 14. *If I am bereaued of them, I am bereaued.* I will truſt God with my eſtate, before I will hazard my conſcience; Giue me ſuch a man, ſuch a Tradeſman, and I will be bold to ſay he is a man of a good conſcience. But contrarily, when men are

ſo ſet vpon Gaine, that ſo they may haue it, they care not how they come by it, they will diſpenſe an hundred times with their obedience to God if any thing be to bee had, if theſe haue good Conſciences let any iudge. How would ſuch loſe their blood and liues, that will not loſe ſuch trifling gaines for the ſafetie of their cõſcience? We *haue not yet reſiſted vnto blood*, the more we owe to God, that know not what that reſiſtance meanes. Alas, how would thoſe reſiſt vnto blood that ſet Conſcience to ſale vpon ſo baſe prices as they doe.

Peter ſpeakes of a *fiery tryall*, 1. *Pet.* 4. 12. If God ſhould euer bring that tryall amongſt vs, what a company of droſſie Conſciences would it find out? We haue no *fiery tryall*, we haue but an *airy tryall* onely, and yet how many euill conſciences it diſcouers. Many a man could finde in his heart to pray in his family, to frequent good exerciſes, & company, hee is conuinced in his conſcience, that thus he ſhould doe, and

Con-

Conscience presses him to it. But why then are not these things done? *A Lyon is in the way.* He shall lose the good word and opinion of the world, hee shall have so many frowns, & frumpes, and censures, and scoffes, that he cannot buckle to this course. Many are in *Zedekiah* his case; he was conuinced in his conscience, that he ought, & it was his safest course to go out to the *Chaldeans*, questionles his conscience prest him to it, and bids him go out. Why then goes he not? He is afraid, *Ier.* 38. 19. *that he shall be mockt.* Such Consciences as will not preferre their owne good word a comfort before the good or ill words of the world; Such consciences as more feare the mockes and flouts of men on earth, then they doe the grinning mocks of the Deuils in hell; Such as will not preferre the peace of Conscience before all other things, are meere strangers to good Conscience.

7. Note of a good conscience.

The seuenth and last note remains. And that is in the Text, *Vntill this day.*

Con-

Conſtancy in good.

Conſtancy and *perſeuerance* in good, is a ſure note of a good conſcience. *Paul* had beene young, and now was old, & yet was old *Paul* ſtill, ſtill the ſame holy man he was. Time changes all things but a good Conſcience, and that is neither changed by Time, nor with Time. Age changes a mans fauour, but not a good mans faith; his complexion, nor his religion; and though his head turn gray, yet his heart holds vigorous ſtill.

Vntill this day.] And this day was not far from his dying day. And how held he out to his laſt day? Heare as it were his laſt and dying breath, 2. *Tim.* 4. 7. *I haue fought a good fight, I haue finiſhed my courſe, I haue kept the faith.* He ſayes not, I haue finiſhed my faith, I haue kept my life, as many may, but *I haue finiſhed my courſe, I haue kept the faith.* He kept his faith til he had finiſht his courſe, not only here, *vntil this day*, but there vntill his finiſhing day. So long he kept the faith, and therefore ſo long a good Conſcience, for as the loſing

ing of them goe together. 1. *Tim.* 1. 19. so the keeping of them goe together, therefore keeping the faith, he also kept a good Conscience till he finisht his dayes.

Vntill this day. And yet one would wonder that he should keepe it to this day, considering how hardly he had bin vsed before, vntill, and now at this day, The most of those things. 2. *Cor.* 11. 23. were before this day. *Often vnder stripes, in prisons oft,* and yet stands constant in the maintenance of the liberrie of his Conscience, *vers.* 24. 25. *Thrice I suffered shipwracke, &c.* and yet made no shipwracke of a good conscience, *vers.* 26. 27. in a number of perils, *in perill of false brethren*, & yet his conscience playes not false with God, neither is it weary of going on in a religious course.

Here then is the nature of a good conscience, and the tryall of it.

A good conscience holds out constantly in a good *Cause* without *defection*, and in a good *Course* without

out *defection*.

1. In a *good cauſe*. Let a good Conſcience vndertake the defence of a good Cauſe, and it will ſtand rightly to it, & neither grow weary, not corrupt. It will not make ſhews of countenancing *Pauls* cauſe till he come before *Nero*, & then giue him the ſlippe, and giue him leaue to ſtand vpon his owne bottome, and ſhift for himſelfe as well as he can. A conſcienable Magiſtrate, & a Iudge, who out of a conſcience of the faithful diſcharge of his place, takes in hand the defence of a good, or the puniſhment of a bad cauſe, will not leaue it in the ſuddes, wil not be wrought by feare or fauour, to let Innocency bee thruſt to the walles, and Iniquitie hold vp the neb, but will ſtand out ſtiffe, and manifeſt the goodneſſe of his conſcience in his Conſtancie.

2. In a *good Courſe*. A man that is once in a good Courſe, hauing a good conſcience, will neither bee driuen, nor be drawne out of that good way to his dying day. There be tentations on the right

right hand, and there be tentations on the left, but yet a good Cõſcience will turne neither way, *Pro.* 4.27. but keeps on fore right, and preſſes hard to the marke that is ſet before it; Try it with tentations on the left hand. Try it by the mockings and deriſions of others whom it ſees in good wayes, will this ſtagger or ſtumble it, & make it ſtart aſide? Not a whit, but it wil go on with ſo much the more courage rather, *Iob* 17.6.7.8.9. *He hath made mee alſo a by-word of the people, and aforetime I was a Tabret.* Was not this enough to ſhake others, to ſee ſuch a prime man as *Iob* thus vſed, thus ſcorned and mocked? Not a whit; for all this, *The righteous ſhall hold on his way, & he that hath clean hands, be ſtronger and ſtronger.*

Try it by mockings and deriſions perſonall, by perſonall infamy and reproach, let a mans owne ſelfe bee derided, be defamed, this will goe neerer then the former, what, will this moue him out of the way? No: He will loſe his good name, before his good con-

Si reddere beneficium non aliter quam per ſpeciem iniuria poteris æquiſſimo animo ad beneficium

cõsilium per mentiam infamiam tendam. Nemo mihi videtur ploris virtutem, nemo illi magis esse devotus quam qui boni viri famam perdidit ne cõscientiam perderet. Senec. epi. 81.

Conscience. See *Psal.* 119.51. *The proud haue had me greatly in derision, yet haue I not declined from thy law.* And though *Michol*, 2. *Sam.* 6. play the flouting foole, yet *Dauid* will not play the declining foole, but if to be zealous, bee to be a foole, he will *bee yet more vile*. And though *Ieremy* was in *derision daily, and euery one mocked him*, yea, *and defamed him*, yet he was rather the more then the lesse zealous, *Ier.* 20.7.9.10. The righteous *Psal.* 135.1. are *like Mount Sion that cannot bee remoued, but abideth for euer*. What likelihood that a puffe of breath should remoue a Mountain? When men can blowe downe Mountaines with their breath, then may they scoff a good cõscience out of the waies of godlinesse & sincerity. Mount *Sion*, and a good Conscience abide for euer.

But these happily may be thought lighter trialls, put a good conscience to some more smarting, and bleeding tryals, then these pettier ones are, and yet there shall we finde it as constant as in the former.

Let

Let the Lord giue the *Sabæans*, *Chaldæans*, and Satan leaue to ſpoyle *Iob* of his goods, and children, will not then *Iob* giue vp his Integrity? doe yee not thinke that he will curſe GOD to his face? So indeed the deuil hopes, *Iob* 1. 15. But what is the iſſue? what gets the deuill by the tryall? onely giues GOD argument of triumph againſt him in *Iobs* conſtancy, *Iob* 2.3. *And ſtill he holdeth faſt his integrity.* As if he had ſaid, See for al that thou canſt do, in ſpight of all thy ſpite, and miſchieuous malice, hee holds faſt his Integrity vntill this day. See the terrible trials, to which they were put, *Heb.* 11.37. *They were ſtoned, ſawne aſunder, &c.* and yet all could not make them ſhake hands with a good Conſcience. The raine, floods, and winds, could not bring downe the houſe founded vpon the rocke, *Matth.* 7. Notwithſtanding all tryals, a good Conſcience ſtands to it, and holds it owne, and ſpeakes as once Father *Rawlins* did to the Biſhop, *Rawlins you left me, Rawlins you finde me, and Raw-*

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Rawlins by Gods grace I will continue.

Try yet a good Conscience farther with the tentations on the right hand, which commonly haue as much more strength in them aboue the other, as the right hand hath aboue the left, and yet we shall finde the right hand too weake to plucke a good Conscience out of its station.

It was a sore tentation wherewith *Moses* was assaulted. The treasures, and pleasures, the honours and fauours of the Egyptian Court, and Princesse. All these wooe him not to goe to the people of God. Had that people been setled and at rest in Canaan, yet had it but a great tentation to prefer Egypt before Canaan. But the people are in Egypt, in affliction, in bondage, therfore so much the more strength in the tentation. What will you be so mad to leaue all for nothing, certaine honours for certaine afflictions? who can tell but you may be raised to this greatnes to be an instrument of good to your people! you by your fauour in the Court

Court may bee meanes to ease them of their bondage, and so you may do the Church service with your greatnesse, &c. Here was a tentation on the right hand, & with the right hands strength. Well, and how speeds it? Is *Moses* able to withstand it? See *Heb.* 11. 24. 25. 26. *He refused to bee called the sonne of Pharaohs daghter, &c.* All would not doe, nor stirre him a whit. Those faithfull Worthies before mentioned, could not bee stirred with all the cruelties their adversaries could inuent. I, but it may bee a tentation on the right hand, might haue made them draw away the right hand of fellowship from a good conscience. Well, their enemies therfore will try what good they can doe that wayes. *Heb.* 12. 37. *They were tempted*, that is, on the right hand they were sollicited and enticed, and allured with faire promises of honours, fauours, preferments, as *Bonner* vsed to deale with the Martyrs, hee had sometimes butter and oyle, as wel as fire and faggot, in his mouth.

Thus were they tempted, but yet what auailed theſe tentations? Iuſt as much as their ſtones, ſawes, ſwords, priſons, all a like. They for all theſe tentations keepe a good conſcience to their dying day, and hold faſt the faith and truth vnto the end.

A good conſcience is of the mind of thoſe tree, in *Iothams* parable, *Iudg.* 9. It will not with the Oliue loſe its *fatneſs*, nor with the Figtree loſe its *ſweetnes*, nor with the Vine its *wine* of cheerfulneſſe, to haue the fatteſt, and ſweeteſt preferments and pleaſures of the world, no though it were to raign ouer the trees.

Benuolo Iuſtina præcipit vt aduerſus fidē patrum imperialia decreta diſſereret; Illo vero ſe impia verba prolaturum abnuente, celſiorem honoris gradū

It was an excellent reſolution of *Benuolus* in his anſwer to *Iuſtina* the Arrian Empreſſe, profering preferment to him to haue beene inſtrumentall in a ſeruice which could not bee done with a good Conſcience. *What doſt thou promiſing me an higher degree of preferment for a reward of impiety? yea rather take this from me which already I haue, ſo that I may keep a good conſcience.* And ſo

ſo forthwith he threw at his feet his girdle, the enſigne of his honour. Thus doth a good Conſcience throw and trample honour and preferment vnder foot, to maintaine its owne integritie? Thus can nothing corrupt a good conſcience. *I haue beene young, and now am old, and yet neuer ſaw I the righteous forſaken*, to wit, of God, *Pſalm.* 37. *Dauid* out of his experience could haue ſaid as much in this point, I haue bin yong and now am old, yet neuer ſaw I God, and godlineſſe forſaken by the righteous, by the man that had a good conſcience. But the man that had a good Conſcience when hee was young, will hold out & haue it when he is old. It is the great honour and grace of a good Conſcience which *Walden* thinkes he ſpake to the diſgrace of *Wickliffe*, *Ita vt eano placeret, quod iuueni complacebat*, He was young and old, one and the ſame man. Old age decayes the body, the ſtrength, the ſenſes, but conſcience it touches not; that holds out ſound to death. As of Chriſt in another ſenſe.

ſpopondit, ſi mandata perficeret: cui Benenolus, Quid mihi pro impietatis mercede altiorem promittis gradum? hunc ipſum quem habeo aſſerte, dum integram fidei cõſcientiam tueor. Ac protenus ſingulum ante pedes eius abiecit, Sigon de occid. Imp. l. 1. pag. 208.

Fox Acts and mon.

Heb. 13. so may it be said of a good cõscience in this, *Yesterday, and to day, and the same for euer.* A good conscience is no changeling, but let a mans estate change from rich to poore, from poor to rich, or let the times change from good to euill, or from euill to worse; or a mans dayes change from young to old, let his haires and head change, yet among all these changes a good Conscience will not change, but hold it owne vntill its last day.

Now put mens Consciences vpon this triall, and their inconstancy either in good causes, or courses, wil discouer their naughtines. In a good cause how many are like *Darius*? His conscience struggles a great while for *Daniel*, hee knew he was innocent, he knowes the action to bee vniust, and therefore labours all day till the setting of the Sun for his deliuerance, *Dan.* 6. 14. but yet ouercome with the Presidents and Princes vrgency, *ver.* 16. he commands him to the Lyons Denne. Here was a naturall Conscience standing for equi-

tie

tie and iuſtice, but yet no good conſcience, it holds but till Sunne ſet, and his Conſcience went downe with the Sunne. His Conſcience yeelds and is ouercome, though it know the act to be vniuſt.

Pilats Conſcience makes him plead for Chriſt. In his conſcience he acquits him, & thrice ſolemnly profeſſes that hee findes no fault in him, and therefore cannot in conſcience condemne him, yea withall ſeekes to releaſe him, *Iohn* 19. 12. Is not here now a good Conſcience? Indeed it had been ſo in this particular fact, if his Conſcience had beene inflexible, and held out. But when *Pilate* heares them ſay, that if hee be his friend, hee is no friend to *Cæſar*, *Iohn* 19.12. and whileſt withall he is willing to content the people, *Marke* 15.15. Now that there is feare on the one ſide, and deſire to curry fauour on the other, where now is his conſcience? Now hee preſently deliuers him to bee crucified, though hee knowes in his Conſcience that

there is no fault in him. What a good Conscience hath many a Iudge, and Lawyer? How stiffely will they stand in, and prosecute a iust case, till a bribe come & puts out the very eyes of their Conscience. Their Consciences are of so soft a temper, that the least touch of siluer turnes their edge presently. They hold out well till there come a tentation on their left hand, that is, in their right hand. *Psal.* 144. 8. *Whose mouth speakes vanity, and their right hand is a right hand of falshood.* If once the right hand be a right hand of falshood, the mouth will soone speake vanity, though before it speake Conscience. Who would not haue thought *Balaam* to haue beene a man of an excellent Conscience? *If Balak would giue me his house full of siluer and gold, I cannot goe beyond the word of the Lord my God, to doe lesse or more*, *Num.* 22. 18. But yet besides that faltring in those words *I cannot goe*, whereas the language of good conscience would haue beene, *I will not goe*; besides that I say, be-

before he ends his ſpeech, ſee how the hope of promotions works, and works his Conſcience like waxe before the fire; *verſe* 19. *Now therefore I pray you, tary here alſo this night, that I may know what the Lord will ſay vnto mee more.* A faltring inference: If his Conſcience had beene good, it would haue inferred ſtrongly thus; Now therefore I pray get you gone, and trouble me no longer. He knew in his Conſcience the people ought not to bee curſed, and that hee ought not to goe, and yet comes in with *I pray tary all night, &c.* Truly *Balak* needed not to haue beene ſo lauiſh and ſo prodigall, as to offer an houſe full, one handfull of his Siluer and Gold will frame *Balaams* Conſcience to any thing.

The like tryall may be made of mens Conſciences, by their *inconſtancy* in good courſes, and this will condemne three ſorts, as guilty of euill Conſciences.

1. Such as ſomet imes being conuin-

ced of the neceſſity of good courſes, do ſet vpon the practiſe of them, & begin to looke to wards Religiõ, & religious duties, till meeting with ſome of their ſuppoſed wiſer neighbours, they be aduiſed to take heed, they may bring themſelues into greater note then they are aware of, they wil incurre ſharper cenſures then they thinke of, &c. and ſo ſuddenly all is daſht, all is quaſht and quencht. There is a diſeaſe among beaſts they call the *Staggers*, and it is a diſeaſe too frequent in mens Conſciences, who ſometimes are on, ſometimes off, one day begin, and next day ceaſe good courſes. That may be ſaid of many mens conſciences, which *Iacob* ſpeakes of *Reuben*, *Gen.*49.4. *Vnſtable as water*. The water moues as the windes blow. If the wind blow out of the Eaſt, then it moues one way; if out of the weſt, then it moues another, the cleane contrary, and vpon euery new winde a new way. So many, let them heare a conuincing, & a good perſwading Sermon mouing to good duties,

then they will ſet vpon them; let them againe heare either ſome mocks, or reproaches for thoſe wayes, or ſome ſage aduiſe frō one they count wiſe, againſt the way of conſcience, they are as far off againe as euer. Theſe ſtaggering, irreſolute, and watry Conſciences are farre from good ones.

2. Such as in their youth, or when the world was low with them, were very zealous and forward; But what are they now at this day? True downeright *Demaſſes*, zealous whē they were young, but now old and cold: zealous when they were meane, but now the world is come vpon them, *Demas*-like they haue forſaken goodneſſe, and embraced the world, haue gotten now worme-eaten, and world-eaten Conſciences. The zeale of Gods houſe was wont to eate them vp, but now the world hath eaten vp them, and all their good Conſcience.

3. Thoſe that haue made good the profane Prouerb, *Young Saints and old Deuils*, whoſe hatred of Religion and good

good conſcience is greater then euer was their loue thereto, as *Amnons* was towards *Thamar*, 2. *Sam*. 13. 15. They were zealous and forward frequenters of Gods houſe and Ordinances; zealous enemies againſt Swearing, and Sabbath-breaking, &c. But what are they at this day? Yeſterday indeed zealous profeſſors of holineſſe, but what are they to day? To day malicious ſcoffers of godlineſſe, haters and oppoſers of goodnes, the onely ſwearers & drunkards in a Country. What kind of Conſciences haue theſe? None of *Pauls* Conſcience, *I haue liued in all good Conſcience vntill this day*. What then? Iuſt the conſciences of *Hymenaus* and *Alexander*, 1. *Tim*. 1. 18. 19. They once made great profeſſion of Conſcience, but now enemies to *Paul*, and blaſphemers, men, as *Paul* ſpeaks, that had put *away good conſcience*, they did not through want of watchfulnes let it *ſlip*, or *ſteale away*; but as if it would neuer haue bin gone ſoone enough, they *put* and *draue it away*, ἣν ἀπωσάμενοι, *Be*

ta tranſlates it, *Qua expulſa*. They vſed their Conſciences as *Amnon* did *Thamar* after his luſt ſatisfied, 2. *Sam.* 13.15, 17. *Ariſe, be gone*, ſayes hee to her, and when ſhe pleads for her ſelfe, he cals his ſeruant, and ſayes vnto him, *Put out this woman, and bolt the doore after her*, put her out ſo, as ſhee may bee ſure not to come againe. They dealt with their Conſciences as Colledges deale with Rake-hels, expelled them without all hope of re-entry. Thus many profane Apoſtatizing back-ſliders cannot be content to loſe good conſcience, vnleſſe *Amnon*-like they may put it away with violence, & expel it. And how can they haue good Conſcience that haue put it away? He hath not his wife, that hath put her away, & giuen her a bill of diuorce. In the dayes of Popery and darkneſs, the Deuill it ſeemed walked very familiarly amongſt them, and hence we haue ſo many ſtories of fayries, & of children taken out of Cradles, and others layd in their roomes, whom they called *changelings*.

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CHAP. X.

The comfort and benefit of a good Conſcience, in the caſe of Diſgrace, and Reproach.

WEE are now come to the fift and laſt point which was propounded: The *Motiues* to perſwade vs to get good Conſciences. The *Motiues* thereunto may be many, I will keepe my ſelfe within the compaſſe of fiue.

1. *Motiue.* The incomparable and vnſpeakeable comfort, and benefit thereof in ſuch caſes and times as all other comforts faile a man, & wherein a man ſtands moſt in neede of comfort. Theſe caſes or times are fiue. 1. Motiue to a good cõſcience.

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1. The Time and Caſe of *Diſgrace* and *Reproach.*
2. The Time of *Common feare*, and *Common Calamity.*
3. The Time of *Sickneſſe*, or outward croſſes in a mans goods.
4. The Time of *Death.*
5. The Time & *Day of Iudgement.*

In all theſe, or in any of theſe times it is good to haue ſuch a friend or companion that will ſticke to a man, and bee faithfull to him when all other things faile him. Such a friend, & ſuch a companion, is a good Conſcience. *A friend loues at all times, and a brother is borne for aduerſitie*, Prou. 17.17. But in ſome of theſe caſes a brother and a friend may bee falſe and will not, or may be weake and cannot helpe nor pleaſure a man, but a good Conſcience is better then all friends and brethren whatſoeuer; when they will not, or cannot, or may not, yet then will a good Conſcience ſtick cloſe to a man, and bee a ſure friend to him. Let vs ſee in the particulars the truth of it

Interim elige ſocium qui cum omnia ſubtracta fuerint fidem ſeruat: dilectoribus ſuis nec recedit in tempore angustiæ. Bern. de Conſc.

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Conscience doth, and will witnes for me, you may condemne me, yet my Conscience acquits, and absolues me. And thus doth *Paul* shelter himselfe vnder his good conscience.

The like wee may see in the next Chapter. *Ananias* and the Elders come and bring *Tertullus*, & he is feed to be *Pauls* accuser, and he layes heavy and hainous thing, to *Pauls* charge, *vers.* 5. *We haue found this man a pestilent fellow and a mouer of sedition among all the Iewes throught the world, a ring leader of the sect of the Nazarens, &c.* Here be foule things, what will *Paul* be able to say to all this? Will not this be enough to sinke him downe vtterly, to see so many banded together, and such great ones combined to countenance such an accusation? How will he be able to subsist? Now then behold the benefit, and comfort of a good Conscience. Hee holds vp his former buckler, and smites *Ananias*, and the rest with his former weapon, *vers.* 16. *Herein do I exercise my selfe, to haue alwaies a Consci-*

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ence void of offence towards God, and towards men. *Ananias* and the Elders haue a mercenary *Tertullus* to accuse him, *Paul* hath no man dares bee seene to plead for him, none will be retained in his cause, but yet now Conscience steps out, & stops the foule mouth of this slanderous Oratour, and puts spirit, and heart into *Paul* to plead his owne Cause against them all. Conscience seems on this manner to animate him; Feare not *Paul* the accusations of this *Tertullus*, I witnesse for thee thine innocency. I iustifie it to the teeth of *Tertullus*, that he is one whose malice and couetousnesse hath made him set his Conscience to sale; stand vp therefore, and speake boldly for thy selfe, dread them not. Wel fare a good conscience yet, that wil speake comfort to *Paul*, and make *Paul* speake with courage, when none else dare bee seene in his cause.

It was an ill case *Dauid* was in, *Psal.* 69. 20, 21. *Reproach hath broken mine heart, and I am full of heauinesse, and I*

looked for some to take pitie, but there was none; and for comforters, but I found none: they gaue me also gall for my meat, and in my thirst they gaue me vineger to drinke. A very hard case indeed. Where was now *Dauids* familiar freind, his acquaintance with whom hee was wont to take sweet counsell, what was become of him now? Possibly some of his acquaintance were at this time like a broken tooth, & a foot out of ioynt, *Pro.* 25. 19. *Confidence in an vnfaithfull man is like a broken tooth, and a foot out of ioynt.* Others it may be that had professt him loue, were ready to fasten a poysoned tooth in him. This was *Dauids* case, and this may be any mans case; but now at such a time, and in such a pinch appeares the excellency and benefit of a good Conscience. Though all a mans friends should proue *Iobs* friends, like the Winter-brooks of *Teman*, that in winter ouer-swell the bankes, but in the scorching heat of Somer proue drie ditches, yet then, euen then well fare a good conscience

ence. That will heale *Dauids* heart broken with reproach, that will cheere him vp in his heauines, that will sweeten the gall, & take away the sharpnes of the vineger, which his enemies haue giuen him to drinke.

There is a generation, Pro. 30. 14. *whose teeth are as swords, and their iaw teeth as knines*; and *Pro.* 12. 18. that generation *speakes as the piercing of a sword*. There is a generation, whose *words are wounds that goe downe into the innermost parts of the belly*. Pro. 18. 8. These be dangerous generations. But what generation are they? *Generations of Vipers*. Psal. 140. 3. *Adders poyson is vnder their lips*, *Iunius* translates it, *Venenum ptyados*, The poison of the *spitting Serpent*. They bee the generations of spitting serpents, even of fiery serpents, that haue their tongues set on fire from hell, & so they spit fiery poyson in the faces of Innocents. Now there is no man can liue in this world, at whom these adders will not spit, no man can be free from the sprinkling of their poyson. The disci-

ple is not aboue the master; If these snakes haue hissed at the Lord of the house; and if these spitting Serpents haue cast their poison in his face, why would they feare to doe it to the seruants? But is there then no balme against this poyson? No buckler against these swords? Yes, there is the soueraign balme, & the impenetrable buckler of a good cõscience. It is a balsome that will allay the poyson of these Adders, that it shall neuer burst a mans heart, or if these swords pierce the very innermost bowels, yet this will so salue these wounds, that they shall not rankle, nor become mortall. Oh! how mortall is this adders poison, how fatal are these swords, how keene their edge, & how full of paine their wounds, when inward guilt giues strẽgth vnto them? But integrity and goodnesse of Conscience, is a pretious balme of *Gilead*, that takes away the venome of the poyson, and the stinging smart of the wounds of these swords.

Let *Paul* liue with euer soo good a cor-

conscience before God, and man, *Act.* 24.16. yet *Tertullus* will play the spitting adder, and hee will spit, yea, spue forth his poyson in his face, and in the face of an whole Court will not spare openly to slander him for an arrant varlet, a lewd, pestilent, & a villanous fellow. Such driuell will the malicious world spit in the face of Godlines. But marke now the benefit, & comfort of a good conscience. Either a good Conscience with *Stephens* Angelicall face wil dazle, & shame the diuels oratours, 1. *Pet.* 3. 16. *Hauing a good Conscience that they may be ashamed*, or els like *Paul* it can shake off those vipers without swelling or falling downe dead. Yea, if Satans oratours, wil needs be opening their mouths against *Paul*; yet so good is his Conscience, that as *Iohn Hus* appealed from Pope *Alexander* to Pope *Alexander*, namely, from him in his anger to him in his cold blood, & better aduised, so dares *Paul* appeale from *Tertullus* to *Tertullus*, *Dauid* from *Shimei* to *Shimei*, frō enemies to enemies,

from their tongues to their hearts, from their mouthes to their Conſciences, as knowing their owne integritie to bee ſuch, as that their enemies owne hearts giue their tongues the lye, and tels them that againſt their conſciences poſſeſſed with meere malice they are hurried on in Satans ſeruice. *Tertullus* knowes he lyes, and his owne Conſcience tells him he lyes in his throate, that *Paul* is an honeſter man then himſelfe; yea, and the comfort is, that *Pauls* Conſcience comforts him, and aſſures him that *Tertullus* his Conſcience aſſures him all this. So vnſpeakeably ſweet is the comfort of a good Conſcience.

Dauid complaines of a great affliction. *Pſal.* 35. 11. *Falſe witneſſe did riſe vp, they layd to my charge things that I knew not.* What ſhould a man doe in ſuch a caſe, if hee had not the comfort of a good Conſcience witneſſing for him? But now at ſuch a pinch appeares the benefit of a good Conſcience. Let euer ſo many riſe vp falſely to wit-

neſſe againſt him, yet his conſcience will witneſſe as faſt for him. *My friends ſcorne mee*, ſayes *Iob*, *Iob* 16. 20. They witneſſed againſt him to bee a wicked perſon, and an hypocrite, they cenſured and condemned him, but what was *Iobs* comfort? That ſame, *verſe* 19. *Behold my witneſſe is in heaven, and my record is on high.* That was one comfort, but that was not all, he had alſo a witneſſe on earth, and his record below. Vpon whoſe record, and witneſſe, ſee with what ſolemnitie and with what confidence he ſtands, *Iob* 27. 2, 6. *As God liueth who hath taken away my iudgement, and the Almightie who hath vexed my ſoule, All the while my breath is in mee, and the Spirit of God is in my noſtrils, my lips ſhall not ſpeake wickedneſſe, nor my tongue vtter deceit; God forbid that I ſhould iuſtifie you, till I dye I will not remoue mine integrity from me, my righteouſneſſe I will hold faſt, and will not let it goe, mine heart ſhall not reproach mee ſo long as I liue.* As if he had ſaid, As the Lord liues,

whilest there is breath in my bodie, I will not yeeld vnto your accusations, nor yet acknowledge my selfe guiltie of that you do charge me withal. Vrge me and presse mee what you will, yet will I neuer let goe mine hold. Why what is it that makes *Iob* thus stiffe, & resolute, what is it that supports him with such an excellent spirit? that *v.6. Mine heart shall not reproach me so long as I liue*. Indeed you reproach, censure, & condemne me, you lay heauy things to my charge; But I haue searched the records of my conscience, I haue called that vnpartiall witnes to testifie the truth, and I find conscience witnessing strongly on my side, and therefore doe what you can, you shall neuer bear me downe. *Iobs* friends may proue fickle, and false, but his owne Conscience will proue true to him, that will plead for him, animate him, and comfort him against all their calumnious and iniurious reproaches, and giue him cause of much ioy and triumph. *Iob* then had his witnesse in heauen, & *Iob* had

Nam si in his in quibus me criminantur, testimonium Conscientiæ meæ nõ stat contra me in cõspectu Dei, quo nullus oculus mortalis intenditur, non solum contristari non debeo, verũ etiam exultare & gaudere, quia merces mea multa est in cælis. Neq; enim intuendum est quam sit amarum, sed quam falsum sit quod audio, & quam verax pro cuius nomine hoc audio. Aug. contra lit. Petil. l. 3.

had his witneſſe on earth, God and his own conſcience, two witneſſes beyond all exception; and in the *mouth of two witneſſes every truth ſhall ſtand.* Conſcience is a thouſand witneſſes, and God is aboue Conſcience. And what Conſciences witneſſe cõcerning matter of fact, God himſelfe will iuſtifie the ſame. He that hath a good conſcience, hath a ſure friend, that will neither ſinke nor ſhrinke at any hand. Nay he hath two good friends, and two ſubſtantiall witneſſes, whoſe teſtimonies, though ſecret, yet are ſuch as ſweetly ſolace the heart of man againſt open reproaches, ſlanders, falſe witneſſes, & all wrongs and iniuries of that kinde whatſoeuer. The teſtimony of Conſcience is full of comfort, becauſe of the vndoubted certaintie, and the vnqueſtioned infallibility thereof, ſo that it voycing on a mans ſide, ſtrangely cheares his heart, *Pro.* 27. 19. *As in water face anſwers to face, ſo doth the heart of a man vnto man*; That is, as ſome expound it, As a man may ſee his face

face by looking in the water, so a man may see himselfe, and what hee is by looking into his Conscience. If a man should be told that hee had some filth or bloach on his face, if he would goe look into the water, or especially into a looking-glasse, hee should easily see whether it were so or no. And if looking into the water, or glasse, he could not see any such filth in his face, though an hundred should offer to beare him downe to the contrary, yet would hee beleeue his own eyes before them all. So here, whē at any time foule mouths are open, and spare not to cast aspersions vpon innocency, and to lay scandalous things to a mans charge, then a man by looking into his Conscience can see himselfe, and can finde whether he be guilty or not, & seeing himselfe in that water, or in that glasse to be cleare from that dirt & filth which malice would cast in his face, it solaces his heart with comfort, and confidence, as makes him treade all reproach, and false iudgement of men vnder

In speculo Conscientiæ status interioris hominis & exterioris cognoscitur. Non immerito Cōscientiam speculo cōparauit, quoniam in ea tanquā speculo rationis oculus tam indecens quam quod decens in se est, claro aspectu apprehendere potest. Ber. de Conic.

vnder his foot.

This appeares by the contrary. Let a man bee praised, and magnified euer so, let euer so much good be spoken of him, and euer so much worth be attributed to him, yet if his owne heart tell him, that all is falsely spoken of him, and there is indeed no such matter in him, he hath at all no true comfort in all the good words of the world. *Pro. 27. 21. As the fining pot for siluer, the furnace for gold, so is a man to his praise,* that is, a man is to trie his praise that is giuen him, & if his conscience tell him it is vndeserued, hee is to separate this drosse of flattery frō himselfe. All the commendations, and admirations of the world what cōfort can they yeeld, whilest a mans Conscience tells him, that they are all but lying and glauering flatteries: what though the poore multitude feeling the swet, and refreshment of a Pharisees almes, do canonize a Pharise for a Saint, yet what is he the better, or what cōfort hath he the more, whilst his own conscience reproaches

Non ideo bona est conscientia mea quia vos illā laudatis. Quid enim laudatis quod non videtis? Aug. de ver. dom. ser. 49. Si autem nō aurē solam percutit iracundia criminantis, verū etiam cōscientiam mordet veritas criminis, quid mihi prodest si me continuis laudibus totus mundus attollat. Ita nec malam Cōscientiam sanat praeconium laudantis, nec bonam vulnerat cōuiciantis ap-

proaches, and reproues him, and tells him that he is a vaine-glorious hypocrite, and that though these whom he feedes, send him to heauen, yet he shall haue his portion with hypocrites, and vnbeleeuers. What is a man the better for a flattering Funerall Commendation, whilst in the meane time hee is vnder the reproach, and torture of his cõscience, in the place of torment? How many a mã is there that hath the good word of all men, no man but speakes well of him, but yet in the meane time his own heart giues him better words, and rates him to his face? How well contented would such a one bee, and what an happy exchange would he hold it, to haue all the world raile on him, & slander him, so his own conscience would but speak friendly & kindly to him? So he could find hony from his Conscience, hee would not care what gall he had from the world.

Experience lets vs see that such as haue bin malevolent and iniurious against others innocency, though they

probrium. Aug. contra lit. Petil. Lib. In omni quod dicitur semper tacita occurrere debemus ad mentem & interiorem tabem, & iudicem requirere. Quid enim prodest si omnes laudent & cõscientia accusat? aut poterit obesse si omnes derogent, & sola Conscientia defendit? Greg. sup. 125. hom. 6.

haue bin abetted & born out by their vmpires, and aduocates, that for handfulls of barly, and ſcraps, and cruſts, haue laboured to maintaine ill cauſes, and worſe perſons, yet they haue had no peace nor reſt of heart. Their aduocates haue bid them, ſit downe with reſt and victory, the day is theirs, they haue cheered them, and ſtriuen to defende their fee, and yet their guilty clients being metled with the inward guilt of their Conſciences, haue ſtill bin haunted with a reſtles & perplexed vnquiet ſpirit, which others, made guilty, and cenſured for offenders by ſuch mercenary vmpires, haue poſſeſſed their ſoules in patience, and haue bin cheerfull and merry-hearted, from the comfort of their owne innocent and cleere Conſciences.

So that looke as the naughty Conſcience can ſpeake no comfort, though all the world ſpeake well of it; ſo contrarily, though all the world reproach, cenſure, ſlander, &c. yet a good Conſcience can, and will ſpeake peace, and com-

comfort to a mans heart

The *Corinthians* did exceedingly slight *Paul*, He was this, and he was that, but how was he affected with it? See how 1. *Cor.* 4. 3. 4. *But with me it is a very small thing, that I should bee iudged of you.* I know full well what your censures are & what sentēce you passe vpon me, but know yo that I no whit at al regard the same, I make no reckoning therof at all. Why might the *Corinthians* say, do you count vs so silly, & so iniudicious? No, sayes *Paul*, I speak it not as if you were fillier then others, with me it is a small things to be iudged of you, or of mans iudgement, let them be the most wise & iudicious that are in the world, or *mans Day*, though by men conuened in solemne maner for iudgement, I pass not what their censure is, I regard not their mis-iudgings of me. I, but what makes *Paul* thus slight mens iudgment of him? That in the fourth verse *I know nothing by my selfe*, mine own Conscience iudges me not, nor censures me, that layes no such thing to my charge.

Felix conscientia non sibi in aliquo consciat, quæ non proprium iudicium nec alienum vereatur. Bern. de Consci. Beata plane quæ non alienis æstimatur iudiciis, sed domestici percipitur sensibus tanquam sui iudex. Neq; enim populares opiniones pro mercede aliqua requirit, neque pro supplicio pauet. Ambros. de offi. l. 2 c. 1. Non possunt aliena verba crimen affigere quod propria non

charge, and therefore so longs as my Conscience is on my side, I regard not a whit what the world iudges.

recepit conscientia. Ambr. in Psal. 38.

Now then see what a motiue this is to get and keepe a good Conscience. As wee would be glad to haue comfort and confidence against the malice of opprobrious tongues, as wee would haue a counter-poyson against their venome, so get a good Conscience. Here is that which may make vs in loue with a good cõscience. Reproach most full often be the portion of Gods deare children. *Israelites* shall bee for euer an abomination to *Egyptians*. And though the *Egyptian* dogges moued not their tongues against *Israel*, Exodus 11. 7. yet dogged *Egyptians* will moue their tongues and their teeth too. The Apostles must be counted the *filth of the world, and the offscowrings of all things*, 1. *Cor.* 4. 13. The Lord Iesus himselfe dranke of this cup, *Psal.* 22. 6, 7. *I am a worme and no man, a reproach of men, and despised of the people. All they that see me, laugh me to scorne,*

scorne, &c. The way to heauen is a narrow way, and this narrow way is beset with snakes, spitting adders, barking and bitting, and mad dogs, and a man must passe to heauen *through good and euill report*, 2. *Cor.* 6. 8.

Currentem attrites super aspidas & basiliscos declinare senem vipera non poterit. Prosp. de Aug. *Cõscia mens recti fama mendacia ridet, Sed nos in vitium credula turba sumus.* Ouid.

Well then, it being so hard a passage how may a man get himselfe so armed that he may passe cheerefully through all these? get a good conscience, and thou shalt regard these snakes, serpents, vipers, and dogs, no more then a straw vnder thy foot. If thou haue a good conscience, thou shalt *laugh* at the reproaches of enemies, as *Eliphaz* speaks of destruction *Iob* 5. A good Conscience will say vnto thee, Goe on cheerily in the waies of GOD, what ever discouragements the Deuill raises by reproaches and slanders, feare thou not, behold I acquit and excuse thee, I will beare thee out, I will witnesse at Gods tribunal for thee. Lo, I giue thee balme against their poison, a buckler against their swords. Let them curse, yet I will blesse thee; let them reproach

yet I will comfort; let them condemn, yet I will abſolue thee; let them defame thee, yet I will bee thy compurgator; let them caſt dirt in thy face, yet I will waſh it off; let them diſquiet, yet behold, I am ready to cheere thee. Oh the ſweet and vnconceiuable comfort that a good Conſcience will ſpeake, euen in the middeſt of *the cruell ſpeakings of vngodly men*, *Iude* 15. that will ſpeake comfortably when they ſpeake cruelly, and moſt comfortably, when they ſpeake moſt cruelly. Such is the benefit of a good Conſcience in caſe of reproach and diſgrace.

CHAP. IX.

The comfort and benefit of a good Conſcience in the times of common feares and calamities, in the times of perſonall euils, as ſickneſſe, and afflictions, for Conſcience ſake.

IN the ſecond place, let vs ſee what the benefit and comfort of a good

2. The comfort of a good conſcience in the times of cõmon feares and calamities.

Conſcience is, in the times of *Common feares*, & *Common calamities*. When the world is full of feares and dangers, and calamities breake in, how fares it then with an euill cõſcience, in what taking are they that want a good conſcience? They are abſorpt with feares, and the very tidings puts them to ſuch perplexities, *Iſa.7.2. Ahas* is told of a confederacy between *Syria*, & *Ephraim*, & ſee in what feares hee and his people were, *His heart was moued, & the heart of his people, as the trees of the wood are moued with the wind.* So deeply doe reports and euill tidings affect them, the trees in the wood are not ſo ſhakē with the bluſtering windes, as euill conſciences are with euill tidings. When ill newes, and ill conſciences meet, then is no ſmall feare. The ſignes that prognoſticate ſorrowfull times, ſee how deeply they affect euill Conſciences, *Luke 21.25. There ſhall be ſignes in the ſun and the moone, and in the ſtars, and vpon the earth*, diſtreſſe *of Nations with* perplexity, *mens hearts* failing *them* for feare,

feare, *and for looking after those things which are* comming *in the eare.* But when calamity indeed comes, & not ill newes, but ill times, and ill consciences meet, how are they then? They are then either in the case the Ægyptians were in the famine, *Genes.* 47. 13. *They were at their wits end*; or as those in a storme at Sea, *Ps.* 107. 26, 27. *Their soule is melted because of trouble, They reele to and fro, and stagger like a drunken man, and all their wisedome is swallowed up.* Excesse of feare puts them into as great distempers, as excesse of wine, it vtterly stupifies them, and they by feare, are as much bereft of the vse of their senses, wit, & wisedom, as a drunkard is in his drunkennesse. Yea, their feares make them not onely drunk, but starke madde, *Deut.* 28. 34. *Thou shalt be oppressed and cursed alway, so that thou shalt bee madde for the sight of thine eyes which thou shalt see.* The perplexities of an euill conscience in euill times, are vnspeakeably grieuous. *Isay* doth exceeding liuely describe them, *Isay* 31.

7, 8. 9. *Therefore shall all hands be faint, and euery mans heart shall melt, And they shall bee afraid, pangs and sorrowes shall take hold of them, they shall be in pain as a woman that trauells, they shall be amaze done at another, their faces shall bee as flames, &c.* Hence that same strange question of the Prophets, *Ierem.* 30. 6. *Aske ye now, and see whether a man doth trauell with childe?* A strange question, what should make the Prophet ask it? Because he foresaw such strange behauiour amongst them, carrying themselues in the same fashion in the day of calamitie, that women vse to do in the extremity of the pangs of child birth. *Wherefore doe I see euery man with his hands on his loynes as a woman in trauel, and all faces are turned into paleneſſe? Alas, for that day is great, so that none is like it, it is euen the time of Iacobs trouble.* When such wofull dayes befall a man, all his riches will not yeeld him a iot of comfort, *Pro.* 11. 4. *Riches auaile not in the day of wrath.* No, that will no whit cheere a man at such a time, *They*

shall

shall cast their siluer in the streets, and their gold shall be removed, &c. Ezeck.7. 19. This shall be the miserable pickle a man shall bee in at such a time, that wants a good Conscience.

But now looke vpon a man with a good Conscience in such times, and how fares it with him? Let euill tydings & times come, how is he affected therwithall? *He will not be affraid of euill tydings, for his heart is fixed, Psal.112.7.* feare he may, but yet his Heart shal be free from those restlesse, & perplexing distractions, wherewith all others are vexed, *Luke 22. 9. When ye shall heare of warres and commotions, be not terrified.* And *Prou.3.25. Bee not afraid of sudden feare.* There is nothing so armes & resolues the heart against feares and euill tydings, as doth the peace and integrity of a good Conscience. For let there be outward peace abroad in the world, and freedome from all feares of wars and combustions, yet little ioy & comfort can a man haue therin, whilest his conscience proclaimes warre against

him, and as Gods Herald summons him to battel. Those inward warres, and rumours of wars, wofully distract him in the midst of his outward peace. So contrarily let there bee peace within in the Conscience, and all wars, and feares of warres husht there, and then what euer feares and troubles are like to bee without, yet there will bee a calme, a serenity, and a sweet securitie within.

Be carefull, and so fearefull, *for nothing*, *Phil.4.6.* To bee fearefull in nothing, is indeed an excellent happinesse of a well composed mind. How might one attain thereto? How might a man bring his heart to that fixed and stablisht temper? See *ver.7. The peace of God that passes all understanding shall* guarde *your hearts and mindes*, φρουρήσει, shall keepe with a guard, as Kings haue their guards about them, to saue their persons from violence; shall guard your *hearts*, that is, your affections, that they run not into extremities of impatience, distraction, desperation, when

when feares and terrors ſhall come, ye ſhall not be tranſported with ſuch diſtracting thoughts as ſhall depriue you of the freedome of your mindes, but that you ſhall haue them to attend vpon God in the greateſt of your dāgers. So that a man with a good conſcience in the middeſt of all feares and combuſtions can ſing with *Dauid*, *Pſ.* 116. 7. *Returne vnto thy reſt, O my ſoule.* The peace of a good conſcience is like the ballaſt of a ſhip. Let a ſhip goe to Sea without ballaſt in the bottome, and euery blaſt of winde is ready to ouerturne it, but being wel balaſted, though the winds blow ſtrong, yet it ſayles ſteddily and ſafely. Euery blaſt of ill newes, and tidings of feare, how full of terrible apprehenſions it fils an ill conſcience, it miſerably vnſettles and diſtracts it, whileſt a good conſcience, what blaſts ſoeuer blow, hath its hart ſteddy and at good command.

Me thinkes when I conſider *Noah* in his Cabbine, or neſt in the Ark, with what ſecurity and quiet of heart he ſits

here notwithſtanding the clattering of the raines vpon the Ark, the roaring of the waters, and the hideous howling and out-cryes of thoſe that were drownde in the flood, I ſee the Embleme of a good conſcience. *Tubalcain, Lamech, Iabal, Iubal*, with what horrid perplexities are their ſoules diſtraught. Some climbe vp this houſe top, ſome this high tree, others flee to ſome high mountaine, and there in what horror and amazement are they, whileſt one ſees his Children ſprawling, another his wife ſtrugling for life vpon the face of the mercileſſe waters, but eſpecially whileſt they behold the waters riſing by little and little, and purſuing them to the houſe tops, and threatning to ſweepe them off from the heads of the Mountaines, to which they had betaken themſelues. Theſe feares and amazements were worſe then an hundreth deaths. But now all this while how is it with *Noah*, he ſits dry in his cabbin, and literally was the ſaying of the Pſalme verified of him, *Surely in*

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the floods of great waters they came not nigh vnto him, Psal.32.6. He hath his ark *pitcht within*, & *pitcht without*, neither can the raines from aboue beat in, nor the waters from beneath leake in, let all *fountaines of the great deepe bee broken vp, and the flood-gates of heauen bee opened*, yet not one drop of water comes at him, and though the waters preuaile fifteene Cubits aboue the high hils and mountaines, so that they bee couered, yet *Noah* hee is out of all feare, let them rise as high as they will, yet shall hee keepe aboue them still. Iust such is the condition, and happinesse of a man with a good Conscience in sad times. Whilest the high hils, and mountaines are couered, the great and braue spirits of the world are ouerwhelmed with feare, are possest with dreadfull apprehensions, so as they know not which way to look, nor which way to take, euen then a man with a good conscience hath a strange quiet of heart, is full of sweet security and resolution, & amids al the shrikes, how

howlings, and wringing of hands of earthly men, by patience possesses his soule, is master of himselfe, and composes his soule to rest. His Ark it pitcht within & without. The peace of God, and the peace of a good Conscience, keeps the water-floods from comming into his soule. The raine and the waues they beate vpon the Arke, but yet they pierced it not. A man with a good conscience may fall into, & may be swept away with cõmon calamities: yet how euer it fare with his outward man, yet his soule is free from that horrour, and those madding perplexities wherwith all wicked ones are ouertaken. The peace of a good Conscience shall keep off these distracting feares from his minde. Though he cannot be free happely from the *common destructions*, yet shall he be free from the *common distractiõs* of the world. There be two things in common calamities, *The sword without, & terror within, Deut.* 32.25. & the latter of the two, is the worse by farre. Now here is the benefit of a good conscience.

ſcience, though it doe not ſaue alwaies from the *ſword without*, yet it deliuers alwayes from the *terror within*, which giues a terrible edge to the ſword, and which being remoued, the ſword is nothing ſo terrible. Whē the Canaanites were deſtroyed by Iſrael, there was a double ſorrow and ſmart vpon them. The *ſword* of the Iſraelite, and Gods *Hornet*, *Ioſua* 24. 12. What was that *Hornet*? Nothing elſe but that diſtracting and perplexing feare and terror wherewith God filled their hearts, as appeares, *Exodus* 23.27, 28. There is no *Hornet* can ſo vexe with his ſting, as theſe terrors vexe euill conſciences in euill dayes. Now here is the priuiledge of good Conſcienees, though they may ſmart with the ſword, yet the *Hornet* ſhall not ſting them, nor fil their hearts with that throbbing anguiſh, that theſe terrors in times of calamitie put euill Conſciences to.

A ſweet motiue to make any in loue with a good Conſcience. Whileſt we looke vpon the euils of the times, wee cannot

cannot but looke for euill times. Look we vpon our ſinnes, and Gods administration abroad; vpon the malice and policies of the aduerſaries of God grace, and what doe theſe but progneſticate heauy things. Now ſuppoſe a flood ſhould come, would we not be glad of an Arke, & ſuch a cabbin there in as ſhould keepe out the waters from our ſoules? Get then the pitch of good Conſcience, & thou ſhalt ſit like *Noah*, if not free from the waters, yet free from the feares of *Lamech*, & *Tubalcain*, which are worſe then the waters. For the feares of ſuch euils are more bitter and vnſufferable then the euils thēſelues. Suppoſe, I ſay, a flood ſhould come, who would not giue a Kingdome for an Arke weil pitched? Suppoſe calamitie ſhould come, who would not giue a world for a good Conſcience then? *Iabel*, *Gen.* 4. 20. he is buſie in building of tents, and he is among his flocks and cattell, and *Iubal*, *Gen.* 4. 21. he is wholly vpon his merpins, as his Harpe and Organs; He is

his take *the Timbrel, and the Harpe, and reioyce at the sound of the Organ, Iob* 21. 12. And these iolly iouiall lads giue poore *Noah* many a drie flout, many a scornefull scoffe whilest he is building his Arke, & aske what this brainsicke and mad fellow meanes to make such a vessell, whether hee meant to saile on the dry land, or to make a sea when he had made his ship? I, but whē the flood is come, and the waters begin to bee chin deepe, then aske *Iabel* whether building of tents or building of an Ark be the wiser worke, then whether is better *Noahs* Arke, or *Iubals* Pipes? Now that the flood is come, and these come perhaps wading middle deep to the Arke side, & bellow and howle to *Noah* to open the Arke to them: Now would not *Iabel* giue all his tents, and all his cattell, but to bee where *Noahs* dog lyes, would not *Iubal* now giue all his pipes and merriment, to haue but the place that an hogge had in the Arke. Now *Iubal* let vs heare one of your merry Songs, pipe now and

and make your ſelfe merry with gybing at *Noahs* folly; in making a ſhip to ſayle on drie land. What ayleſt thou *Iuhal* to howle and wring thine hands thus? where is thine Harp & Organs now? cheer vp thy ſoule now with theſe vanities. Now the flood is come, now *Noah* is in the Arke, now Sirs, you that are ſuch *men of renowne*, *Gen.* 6. 4. you that were the braue gallants of the earth, now tell me, who is the fool, and who is the wiſe man now?

How many in the dayes of peace make light of a good Conſcience, yea if they ſee others to bee but careful in rigging of their Shippe, and pitching, and trimming vp ſuch an Arke, how ready are they to ſpend their byting ſcoffes, and their tart ieſts vpon them, but if euer times of trouble & calamity, & a fire flood of Gods wrath *Nah.* 1. 6, 8. ſhould breake in, then would a good cōſcience hold vp the head with much comfort, and reſolution, whileſt thoſe that formerly made a ieaſt of a good Conſcience, ſhould haue aking

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and quaking hearts, by reaſon of thoſe vnmeaſurable fears that ſhall ſeize vpon them. A good Conſcience will make a man muſick; when *Iubal* ſhal be glad not onely to put vp, but with indignatiõ & anguiſh of heart to throw away and curſe his pipes. Well fare a good Conſcience in euill dayes. Pitch and trim vp this Arke, there is no ſuch prouiſion againſt euill dayes, as is a good Conſcience. It will doe a man ſeruice, and ſupport him, when all the brave ſpirits of the earth ſhal be blank, and at their wits end.

3. The comfort of a good conſcience in Time of Sickneſſe.

In the third place, the benefit and comfort of a good Conſcience, is conſpicuous in the time of ſickneſſe, or a mans priuate and perſonall croſſes in his eſtate, &c. A ſicke man with an hayle Conſcience, is a cheary and a comfortable man, *Pro.* 13.14. *The ſpirit of a man will ſuſteine his infirmity*; that is, the ſpirit it ſelfe being hayle, and ſound, it will enable him to beare any bodily ſicknes. *But a wounded ſpirit who can beare*; yea a wounded or a ſicke body,

dy, who can cõfortably bear, if the spirit or Conscience be sicke? But let the conscience be good and sound, and it helps a man with great ease and comfort, to beare the sicknes of the body. It is a shrewd burden to beare two sicknesses at once, to haue a sick body, & a sick cõscience. A man shal find enough of the easiest of them single and alone. But yet an hayle conscience in an infirme body, sweetly helps our infirmitie. Let a man haue euer so hayle & healthfull a body, yet if the conscience be naught, & withall awakened, fals to galling & griping, he shall find but little ioy in his bodily health; so contrarily, let a mans Conscience be good, & though his body be sick & weake, yet it is a great deale of sweet refreshment that it shal receiue from the cõscience.

Sickneſſe in it selfe is exceeding vncomfortable, and in the time of sickes commonly all bodily comforts, the comforts of meates, drinkes, & sleepe, fayle, yea but then here is the benefit of a good cõscience, that will not then fayle

fayle, but as it is said, *Eccl.* 10. 9. *Money answers all things*, so a good conscience answers all things, the comfort of it supplies the wants of all other comforts. When in sicknes the comfort of meate, drinke, and sleepe is gone, they are all found againe in the comfort of a good conscience, that wil be meat, & drinke, that will be rest and sleep, that will make a mans sick-bed soft, and easie, that shall be as the Angels were to Christ in his hunger in the Wildernes; *they ministred vnto him*, and so will a good Conscience minister comfort in the want of all other comforts, so that a man may say of a good Conscience, as wee vse to say of some solid, substantial dish, that there are Partridge, Phesants and Quailes in it; so though outward comforts cease their office, and their worke be suspended, yet a good Conscience comes in its roome, and in it are meat, drinke, sleep, ease, refreshment, and what not? A good conscience is an Electuary, or a Cordiall that hath all these ingredients in it. There

is no such Cordiall to a sick man, a the Cordiall of a good conscience. Al Physitians to this Physitian are bu such Physitians as *Iobs* friends, *Iob* 13. 4. *Yee are Physitians of no value.* A mo tiue of great waight to make men i loue with a good conscience. Who ca be free from sickneſſe, & how tedious and wearisome a time is the time o sickneſſe? Now who would not mak much of a Cordiall that might chear him then, of a receipt that might fee him then? As then we would be gla of a chearfull & comfortable spirit vp on our sick beds, so make much of good Conscience. Whence is it tha most men in their sickneſſes haue suc drooping spirits, lye groaning altog ther vnder their bodily paines, or l sottishly and senseleſly, no sense of an thing but paine and sickneſſe? Meer from the want of a good Conscience they haue laid vp no Cordial, no co fortable Electuary for themselues i their health time against the day o sickness. Indeed you shall haue the m

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ſerable cõforters of the world on this maner chearing them; Why, how now man, where is your heart? Plucke vp a good heart man, neuer feare for a little ſickneſſe, &c. True indeed, they ſhould not need to feare, if they could plucke vp a good heart. But they that will pluck it vp when they are ſick, muſt lay it vp when they are well. He that hath a good conſcience to get when he lyes vpõ his ſick-bed, is like a man that hath his *Aqua vitæ* to buy when he is fallen into a ſwoune; A wiſe man that feares ſwouning, would haue his hot-water-bottle hanging alwayes ready at his beds-head. But as in other croſſes by ſickneſſe and the like, ſo is the comfort of a good Conſcience, neuer more ſweet, then when a man is vnder the croſſe for Conſcience ſake, & ſuffers affliction and vexation to keepe a good conſcience. Then aboue all other times will cõſcience doe the office of a Comforter, and will ſtand to him that will ſtand for it. When *Nebuchadnezzar* heates his Fornace ſeauen times hotter

then at other times, then a good Conſcience will ſpeake comfort ſeuen times ſweeter then at other times.

Are Gods Saints for good Conſcience ſake in priſon? Good Conſcience wil make their priſõs delectable hortyards. So doth *Algerius* an Italian martyr date a comfortable Epiſtle of his, *For the delectable hortyard of the Leonine priſon*, a priſon in Venice ſo called. So that as he ſaid, that he had rather be in priſon with *Cato*, then with *Caſar* in the Senate houſe; ſo in this regard it was more comfortable to bee with *Philpot* in the Cole-houſe, then with *Bonner*, in his Palace. *Bonner* Conſcience made his Palace a Cole-houſe, and a Dungeon, whilſt *Philpot* made the Cole-houſe a Palace.

Are Gods Saints in the Stocks? *Better it is*, ſayes *Philpot*, *to ſit in the Stocks of the world, then in the ſtockes of a damnable Cõſcience.* Therefore though they bee in the Stockes, yet euen then, *the righteous doth ſing and reioyce*, yea, euen in the Stockes, and priſon; *Paul* and

Fox Acts and Mon. *Omnis nobis vitæ eſt pœna, vbi pœna comes eſt conſcientia. Tiburt. apud Baron. An.* 168.

and *Silas* sang in the Stockes. Sing in the Stockes? Nay more; they can sing in the flames, and in the midst of the fires. *Isa.*24.15. *Glorifie God in the fires.* And worthy *Hawkes* could clap his hands in the middest of the flames. So great and so passing all vnderstanding is the peace & comfort of a good conscience. So that in some sense that may be said of it which is spoken of faith, *Heb.* 11. 34. By it *they quenched the violence of fire.* Gods seruants were so rapt, & rauisht with the sense of Gods loue, and their inward peace of Conscience, that they seem'd to haue a kind of happy dedolency, and want of feeling of the smart of outward torments.

Hinc est quod à contrario innocens etiam inter ipsa tormenta fruitur conscientiæ securitate, & cum de pœna metuat de innocentia gloriatur. Hieron. ad Demetri. ad ep. 1.

Who knowes what trialls God may bring him to? We haue no patent for our peace, nor his free libertie in the profession of the Gospell. Suppose we should be cald to the stake for Christs sake. Would wee be chearefull, would we sing in the flames? Get a good conscience. The cause of Christ is a good cause, now with a good cause get a

good conscience, & wee shall be able with all cheerfulnes to lay downe our liues for Christ, and his Gospel sake.

Chap. XII.

The comfort and benefit of a good Conscience in the dayes of Death & Judgement.

4. The comfort of a good conscience at the day of Death.

IN the fourth place, The time of death is a time wherin the benefit and comfort of a good Conscience is exceeding great. Death hath a ghastly looke and terrible, able to daunt the proudest & bravest spirit in the world, but then hath it a ghastly looke indeed, when it faces an euill conscience. Indeed sometimes, & most cōmonly, conscience in many, is secure at the time of death. God in his iustice, so plaging an affected security in life, with an inflicted securitie at Death. And the Lord seemes to say as once to the Prophet, Goe make their Consciences asleep at their death, as they haue made it asleep all their life, lest Conscience

ſhould ſee and ſpeake, and they heare, and be ſaued. God deales with conſcience as with the Prophet, *Ezek.* 3.26. *I will make thy tongue cleaue to the roof of thy mouth, that thou ſhalt be dumbe*; therfore they die, though not deſperately as *Saul*, and *Achitophel*, yet ſottiſhly without comfort, and feeling of Gods loue as *Nabal*. But if conſcience bee awakened, and haue its eies, and mouth opened, no heart can imagine the deſperate and vnſufferable diſtreſſes of ſuch an heart, *Terrours take hold of him as waters*, *Iob* 27.20. *Terrours make him afraid on euery ſide*, *Iob* 18.11. Then is that true, *Iob* 25.23,24. *He knowes that the day of darkneſſe is ready at hand. Trouble & anguiſh ſhall make him afraid, they ſhall preuaile againſt him, as a King ready to the battell.* And no wonder, for he is now brought vnto the *King of Terrours*, as Death is called, *Iob* 18.14. A man that hath an ill Conſcience, if his eyes be opened, and his Conſcience awakened, he ſees death in all the terrible ſhapes that may bee. Some-

times hee sees death comming like a merciless Officer, and a cruell Sergeant, to arrest, and to drag him by the throat to the prison and place of Torment, *Psal.*55.15. *Let death seize vpon them.* They see it comming like that cruell seruant in the Parable to his fellow, *Math.* 18. catching them by the very throat.

Sometimes he sees death in the shape of some greedy Lyō, or some rauening Wolfe ready to deuour him, & to feed vpon his carkase, *Psal.*49.14. *Death shall feed on them*, euen as a rauenous beast shall feed vpon his prey. Imagine in what a terrible plight the *Samaritan* where in when the Lyons set vpon the, 2.*Kin.*17. & by it imagine in what case an ill Conscience is, when it beholds the face of death. It puts an ill conscience into that case in good earnest that *Dauid* was in, in the case of trial, *Psal.*55. 4.5. *My heart is sore pained within me, & the terrors of death are fallen vpon me, fearfulnesse and trembling are come vpon me, and horror hath ouerwhelmed me.*

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Sometimes again he ſees death as the *Iſraelites* the fiery ſerpents with mortall ſtings; Sometimes as a mercileſs landlord, or the Sheriffe comming with a Writ of *Firmæ ejectione*, to throw him out of houſe and home, and to turne him to the wide Common; yea he ſees death as Gods executioner & meſſenger of eternall death, yea, he ſees death with as much horror as if hee ſaw the Deuill. In ſo many fearefull ſhapes appeares death to an euill conſcience vpon the death-bed. So as it is indeed the *King of terrors* to ſuch an one that hath the terrours of Conſcience within. There is no one thought ſo terrible to ſuch an one, as the thought of death, nothing that he more wiſhes to auoid. Oh! how loath, and how vnwilling is ſuch an one to die.

But come now to a man that hath lined as *Paul* did in all good conſcience, and how is it with him vpon his death-bed? His end is peace; ſo full of ioy and comfort; ſo is he rauiſhed with the inward and vnſpeakable conſolations of his

his conscience, that it is no wonder at all that *Balaam* should wish to dye the death of the righteous, the death of a man with a good Conscience.

The day of a mans mariage, *is the day of the ioy* of a mans *heart*, *Can.*3.11. and the day of mariage is not so ioyfull a day, as is the day of death to a good Conscience. There are but few that can marry with that ioy wherewith a good conscience dies.

It enables a man not onely to looke *Ananias* and the Counsell in the face, but euen to looke death it selfe in the face, without those amazing terrours, yea, it makes the face of Death seeme louely, and amiable. He whose conscience is good, and sees the face of God reconciled to him in Christ, he can say as *Iacob* did when he saw the face of *Ioseph*, *Gen.*46.30. *Now let me dye, since I haue seene thy face.* It is the priuiledge of a good cōscience alone, to go to the graue, as *Agag* did to *Samuel*, and to say that truly, which he spake besides the book, 1.*Sam.*15.32. *He came pleasantly*

and he ſaid, *Surely the bitternes of death is paſt.* He was deceiued, and therefore had no ſuch cauſe to be ſo pleaſant, but a good Conſcience can, yea, cannot chuſe but be ſo pleaſant, euen when going out of the world, becauſe the guilt of ſinne being waſhed away in Chriſts blood; it knowes that the bitterneſs of death is paſt, and the ſweetneſſe of life eternall is at hand.

A man whoſe debts are paid, he dares goe out of doores, dare meet and face the Sergeants, and the conſcience purged by the blood of Chriſt, can looke as vndauntedly on the face of death. He that hath for gottē the ſting, that is, the guilt of cōſcience, taken away by faith in Chriſt, he lookes not vpon death as the *Iſraelites* vpon the fiery Serpents, but lookes vpon it as *Paul* doth, 1. *Cor.* 15. *O death where is thy ſting?* Who feares a Bee, an Hornet, a Snake, or a Serpent, when they haue loſt their ſting. The guilt of ſinne is the ſting of Conſcience, is the ſting of death that ſtings the conſcience. *The ſting of death*

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is sinne. 1. *Cor.* 15. Plucke then sinne out of the conscience, and at once the conscience is made good, and death made weake, and disarmed of his weapon. And when the cõscience sees death vnstinged & disarmed, it is freed of fear, and euen in the very act of death, can ioyfull triumph ouer death, oh Death where is thy sting?

A good Conscience lookes vpon death, as vpon the Sheriffe that comes to giue him possession of his Inheritance, or as *Lazarus* vpon the Angell that came to carry his soule into *Abrahams* bosome, and therefore can welcome death, & entertaine him ioyfully. And wheras an ill conscience makes a man see death as if he saw the Deuill, a good conscience makes a man see the face of death, as *Iacob* saw *Esaus* face. *Gen.* 33. *I haue seene thy face, as the face of God*; they see the face of death with vnspeakeable ioy, rauishment of heart, and exultation of spirit.

Well now, what a motiue haue we here, to make vs labour for good conscience.

ſcience. Euen *Balaam* himſelfe would faine make a good end, & die in peace: and who wiſhes not his death-bed may be a Mount *Nebo*, from whence he may ſee the heauenly *Canaan*? Lo here, *Balaam*, the way to dye the death of the righteous, *I haue liued in all good Conſcience vnto this day*. They that haue conſcience in their life, ſhall haue comfort at their death; They that liue conſciouably, ſhall die comfortably, They that liue in all good conſcience til their dying day, ſhall depart in the abundance of comfort at their dying day.

There will come a day wherein we muſt lay downe theſe Tabernacles, the day of death wil aſſuredly come. How lamentable a thing wil it then be, to be ſo deſtitute, & deſolate of all comfort, as to be driuen to that extremity, as to curſe our birth day? oh! what would Comfort be worth at our laſt houre, at our laſt gaſpe, whilſt our deareſt friēds ſhall be weeping, wringing their hāds and lamenting, then, then what would inward cōfort be worth? Who would not

not hold the whole world an eaſie price for it then? Well then, would we then haue Cõfort and Ioy, oh then get a good cõſcience now, which will yeeld comfort, when all other comforts ſhall vtterly faile, & ſhall be life in the midſt of death. How happy is that man that when the ſentence of death is paſſed vpon him, can ſay with *Hezekiah* *Iſ.*38.3. *Remember now O Lord, I beſeech thee, how I haue walked before thee in truth & with a perfect heart, & haue done that which is good in thy ſight.* Indeed the text ſayes, that *Hezekiah* wept ſore, but yet, not as fearing death, for he could not feare death, who had the feared God, but becauſe the promiſe was not yet made good to him in his & Heire of his kingdome, hence came thoſe teares. It is otherwiſe an vnſpeakable ioy, that ſuch a Conſcience as *Zekiahs* was, will ſpeake to a man vpon his death-bed.

Euery one profeſſes a deſire to make a good end: Here is the way to make good that deſire, to liue in all good

cõſcience. Alas how pitifull, & miſerable a condition liue moſt men in. All the dayes of their life & health, they haue no regard of a good Conſcience. Notwitſtanding that men are preſſed continually to this one care, by the inſtancy and importunity of Gods miniſters, yet how miſerably is it neglected? Well, at laſt the day of death comes, & then what would not they giue for a comfortable end? If the gold of Ophir would purchaſe comfort, it ſhould flie then. Then poaſt for this Miniſter, & runne for the other, as in the ſweating ſickneſſe in King *Edwards* dayes, then for Gods ſake but one word of cõfort, then O bleſſed men of God, one word of peace. Now alas what would you haue them doe? Are they, or your owne courſes in fault, that you want comfort at your death? What would yon haue vs doe? Wee muſt referre you to your owne Conſciences, wee cannot make oyle of flint, nor cruſh ſweet Wine out of ſowre Grapes, we dare not flatter you againſt your conſciences

ces. If you would giue vs a world, we cannot comfort you when your owne consciences witnesse against you, that such comforts belong not to you. Do not idely in this case hope for comfort from Ministers, be it known vnto you, you must haue it from your owne consciences. Many on their death-bedde cry to the Minister, as she did to the King, 2. *King.* 6. 26, 27. *Helpe my Lord O King.* But marke what hee answers, *If the Lord doe not helpe thee, whence shall I helpe thee, out of the barne floore, or out of the Wine presse?* So must we answere to such as cry, Helpe, helpe, O man of God: If God and your owne consciences helpe you not, whence shal we helpe you? If there had been Corne within the barnes, the King could easily haue helped her, but he could not make corne: So if men haue carryed any thing into their consciences, if they themselues haue inned any prouision and comfort, by being conscionable in their liues, then we can helpe & comfort them, but otherwise

do

do not thinke that wee can make comforts, and make good Consciences vpon your death-beds. If your consciences can say for you, that you haue bin carefull in your life time to know God, to walke holily & religiously before him, &c. then we dare be bold to comfort and cheate you, then dare we speake peace confidently to you. But if your consciences accuse you of your ignorance, your oathes, Sabbath breaches, worldlinesse, rebellion, vncleannesse, oppression, drunkennesse, &c. & finally, impenitency: What is it you would haue vs to doe? What can we say, but as the Prophet to *Zedekiah*, *Ier.* 37. 19. *Where* are now *your prophets that prophesied vnto you, saying the King of Babylon shall not come against you?* So, where be those that in your life time told you, yee need to be so carefull, & precise to keepe good consciences, lesse adoe will serue the turne, and what thinke yee of them? *now* what peace haue you in those wayes, what comfort can these giue you *now?*

Or else what can we say when men in anguish of conscience lye tossing vpon their beds, but what *Reuben* said to his brethren when they were in distresse, *Gen.* 42.21.22. *Did not I warn you, saying, Sin not, &c.* So must wee, what doe ye call to vs for comfort? did not we warne you many a time & oft, saying, sinne not, nor liue in those dangerous courses? Did not we warne you? Or to haue our consciences and Gods Ministers thus to grate vpon vs, what a vncomfortable condition will this be? Would we then preuent such sorrow and bee cheerfull, and cheered at our latter ends? lay vp a good conscience then, lay in somewhat for conscience and Gods Ministers to worke vpon, from which they both may bee able to raise comfort to you. Get a good Conscience, & liue in it all thy dayes, and then though thou shouldest want the benefit of a comforting Minister, yet thy conscience shall doe the office of a comforting Minister, and shall say the same vnto thee that the Angel was

vnto Christ in his agony, *Luke* 22. 43. and shall minister such comfort vnto thee, as shall make thee ready to leape into the graue for ioy. This shall be as another *Iacobs* staffe for thee to leane & rest vpon, when thou shalt be vpon thy death-bed. If men knew but the worth of a good Conscience at the houre of death, we should need no other motiue to worke mens hearts to be in loue therewith.

5. The comfort of a good conscience at the day of Iudgment.

Fiftly and lastly, the benefit & comfort of a good Conscience is great at the day of iudgement. Oh the sweet comfort and confidence of heart that a good Conscience will yeeld vnto a man at that day. What will become of all the Gigantean spirits, & the braue fellowes of the earth then? Alas for their yellings, and cursing of themselues, and their companions! What howling and crying to the mountains, as they did, *Reuel.* 6. *Hide* vs, *Couer* vs, yea, dash and quash vs in a thousand pieces. When an ill Conscience is awakened, it is not to be imagined how

small a thing will gastre it. *The sound of a shaken leafe shall chase them, and they shall flye as flying from a sword, and they shall fall when none pursues. Lenit.26.36. A dreadfull sound is in his eares, Iob* 15. 21. He heares nothing, but he thinkes he heares alwaies some terrible and dreadfull noyse. And then if a shaken leafe shall chase, and shall put them into a shaking feare, what case will such be in, when as *Iob* speakes, *Iob* 26.11. *The pillars of heauen shall tremble*, and when *the powers of heauen shall bee shaken, Luk.*21.26. When the heauēs shal shake & flame aboue them, when the earth shall quake, and tremble vnder them, what case will they be in then? If meere imaginations fill their eares with *dreadfull sounds*, where there is no sound at all: Oh what a dreadfull sound shall be in their eares when the *Sea shall roare, Luk.*21.25. when *the last trumpe shall sound*, 1.*Cor.*15. when they shall heare the *shout and voyce of an Angel*, 1.*Thes.*4.16. what dreadfull sounds will these be in the eares of il Consciences?

ences? How will these dreadful sounds confound their soules with horrour and amazement.

But now for a good conscience, how is it with it then? Euen amidst all these dreadfull sounds it *lookes vp*, & *lifts vp the head*, *Luk.* 21.28. and enables a man with a cheery confidence *to stand before the Sonne of man*, *Luke* 21.36.

The malefactor who lookes for the halter, how dreadfull is the iudges cõming to the Assises, attended with the troupes of halberds, in his eye; but the prisoner that knowes his own innocency, & that he shall be quit and discharged, his heart leaps at the Iudges approach, how terrible soeuer he come attẽded to the bench, it glads his heart to see that day, which shall be the day of his liberty and release. *An hypocrite shall not come before him*, *Io.* 13.16. much lesse, shall *looke vp*, & *lift vp his head*, or *stand before him*, *Ps.* 1.5. But the righteous, & the man with a good Conscience, he shall hold vp, and cheerefully lift vp his head, when all the surly,

and proud *Zamzummins* of the earth, that here lifted vp their heads and nebs ſo high, ſhall become howling and trembling ſuitors to the deafe mountaines to hide them from the preſence of the Lambe on the throne. Oh! they that feare the Lambe on the throne, how dreadfull vnto them will bee the Lyon on the throne?

It will bee with good and euill conſcienees in that day, as it was with *Pharaohs* Butler, and Baker, on *Pharaohs* birth-day. The Butler hee knew hee ſhould be reſtored to honour, and goe from the priſon, to the Palace, therefore he comes out of the priſon full of ioy, and jollitie, he holds vp his head, and outfaces the proudeſt of his enemies. But the Baker hee knowes his head ſhall bee liſt from off him, and therefore when *Pharaohs* birth-day comes, wherein all others are in iollity, yet hee droopes and hangs downe the head, hee knowes it would proue an heauy day of reckoning with him.

Such will the apparition of Chriſt vnto

vnto iudgement be, vnto good & euill conſciences, as was the apparition of the Angell, *Matth.* 28. 2.3.4.5. *There was a great earthquake, for the Angell of the Lord deſcended from heauen, his countenance was like lightning, and his rayment white as ſnow.* Here was a terrible ſight, but yet not alike terrible to all the beholders. For, *for feare of him the keepers did ſhake, & became like dead men.* But the *Angel ſaid vnto the women, feare not ye, for I know that ye ſeeke Ieſus.* So at the laſt day when Chriſt ſhall come to iudgement, euill conſciences ſhall bee as the Keepers, whileſt all good Conſciences ſhall heare that comfortable voyce, *Feare not yee*, for I know that you haue fought for God, and all your dayes ye haue fought to keepe a good Conſcience. How effectuall a motiue ſhould this bee, how ſtrongly ſhould this worke with vs. As wee ſhould bee glad to hold vp our heads, when the glorious ones of the earth ſhall hang them downe, to leape for ioy, when others ſhall howle for bitter

anguish of spirit, so now whilest wee haue the day of life and grace, labour wee to get and keepe good cõsciences.

CHAP. XIII.

A second Motiue, A good Conscience is a continuall feast.

The second motiue to a good cõscience.

THus haue wee seene the first motiue, from the benefit and comfort of a good Conscience, in such cases, and times, as a man stands most in need of comfort. A *second motiue* followes, and that is that wee finde, *Prou.* 15.15. *A good Conscience is a continuall feast.* 1. It is a *feast.* 2. Better then a feast. It is a *continuall* feast.

Quo enim melius epulantur animi quam bonis factis? aut quid aliud tam

1. *It is a feast.* The excellency of a good Conscience is set forth by the same thing, by which our Sauiour set forth the happinesse of heauẽ, *Luk.* 14. And well may both be set forth by the same metaphor, considering what neere affinitie there is betweene heauen

and a good Conſcience, and that there is no feaſting in heauen; vnleſſe there be firſt the feaſt of a good conſcience here on earth. But why a *feaſt?* A feaſt for three regards.

facile poteſt explere iuſtorum mentes quam boni operis conſcientia? Ambr. de offic. l. 1. c. 31.

1. For the *ſelfe ſufficiency*, and ſweet *ſatisfaction* and *contentment* that a good Conſcience hath within it ſelfe. Feaſting & faſting are oppoſite. In faſting vpon the want of food there is an emptineſſe and a griping hunger, which makes the body inſatiably to craue. But at a feaſt there is abundance, and variety of all diſhes & dainties, ready at hand to ſatisfie a mans appetie to the full, he can haue a mind to nothing but it is before him. The very beſt of euery thing that is to bee had is at a feaſt. *A feaſt of fat things, Iſa. 25. 6. of fat things full of marrow.* Such is the ſufficiency of ſatisfaction, the abundance of ſweetneſſe, and contentment that is to bee found in a good Conſcience. It is a table richly furniſht with all varieties, and dainties. There is no pleaſure, cõfort, or contentment that a mans

mans heart can wish, but it may be abundantly had in a good conscience as at a feast there is a collection of the dainties and delicacies that sea and land can afford.

2. For the *mirth* and *ioy* of it. *A feast is made for laughter, Eccles.* 10. 19. At a feast there is mirth, musick, & delight in the comfortable vse of the creatures. Heauinesse of heart, pensiuenesse, and sorrow, these are banisht frō the house of feasting. Fasting & feasting are opposite, in fasting indeed there is weeping, mourning, and sorrowing; but in a feast contrarily, there is mirth, merriment and ioy.

There were vnder the Law appointed solemn holy feasts anniuersarily to be celebrated, & at those solemn feasts were the siluer Trumpets sounded, *Num.* 10.10. & the sound of the trumpets was a *ioyfull sound, Ps.* 89.15. For their festiuities were to be kept with speciall ioy, *Deut.* 16.10.11.13.14. *Thou shalt keepe* the feast *of weekes vnto the Lord, &c. and thou shalt* reioyce *in*

ſure the Lord, &c. Thou ſhalt obſerue the feaſt of Tabernacles ſeuen dayes, &c. And thou ſhalt reioyce in the feaſt, &c. Therfore thou ſhalt ſurely reioyce. And that extraordinary feaſt on the fourteenth and fifteenth of *Adar*, in memoriall of their deliuerance from *Hamã*, ſee how it was keept, *Eſth.*9.19, 22. They kept them dayes of *gladneſſe and feaſting, of feaſting anâ ioy.* Euen ſuch is the excellency of a good Conſcience. All the merriment and muſicke, wine & good cheare, will not make a mans heart ſo light and ſo merry, as the wine which is drunke at the feaſt of a good conſcience will doe. This takes away all heauineſſe and ſadneſſe of ſpirit, and hath the like effects with naturall wine. It makes a man *forget* his ſpirituall *pouerty, and remember that miſery no more*, *Pro.*31.7. Nay, as wine not onely takes away ſadnes, but withall brings a naturall gladnes with it, *Pſal.*104 15. *Wine that makes glad the heart of man:* ſo doth this wine at this feaſt. *Pſal.* 97. 11, 12. *Light is ſowne for the righteous, and gladneſſe*

gladnes for the vpright in heart, Reioyce in the Lord ye righteous. None so glad an heart, as the vpright in heart. Nay such is the vigour and strength of this wine, at this feast, that it not only glads a mans heart, but makes a man as it were able to cõtaine, euen to shout for ioy. *Psal.* 32. 11. *Shout for ioy all yee that are vpright in heart*, yea *shout aloud for ioy.* *Psal.* 132. 16. That looke as it is said of the Lord, *Psalm.* 78. 65. *The Lord awaked like a mightie man that shouts by reason of wine.* So such is the plenty, abundance, sweetnesse, & strength of the wine of this feast, that it makes men as a holy iollitie, euen to break forth into shouting, & singing. This wine being liberally drunken, wherein there is no exceesse, fils a mans heart with such an ouerflowing exuberancy of ioy, as he cannot hold, but he must needs shew it in Psalms, Hymnes, & spirituall songs, & hence it is that *the righteous do ioy and reioyce*, *Pro.* 29. 6: So that what all a feast can yeeld, that can a good Conscience yeeld much more, 2. *Cor.* 1. 12.

This is our reioycing, *the teſtimony of our Conſcience.* Yea & that ioy commanded, *Deut.* 16. at the feaſt of Tabernacles what was it but a type of that ſpirituall ioy, that the faithfull vnder Chriſt ſhould haue in keeping the feaſt of a good conſcience? The feaſt of a good conſcience is the true feaſt of Tabernacles, in which as in the other, there ſhall need no charge to reioyce, & bee merry, this feaſt will put ſuch ſpirit & life into a man, as ſhall make him ſing, skip, and ſhout for ioy.

The feaſt of a good Conſcience is not like a funerall feaſt, where mirth & ioy are vnſeemely, & vnſeaſonable guests, there are heauy hearts & looks, cares, & mourning, (which by the way how well they ſuit with feaſting the world iudge) but the feaſt of a good Conſcience is a nuptiall feaſt, a marriage feaſt, and the day of marriage is *the day of the ioy of a mans heart,* *Cant.* 3. 11. Such a feaſt, euen a ioyfull marriage feaſt doth a good conſcience make.

Often-

Oftentimes theſe bodily feaſts are but heauy feaſts, many for all their good cheere, company, and muſicke, cannot put away the heauines of their hearts, but euen in their feaſt are ſad hearted, and *Sampſons* wife *wept* all the dayes of the feaſt, *Iudges* 14. 17. yea though it be a marriage feaſt. But in this feaſt of a good Conſcience here is no ſorrow, heauineſs, or ſad melancholly, but all ioy and gladneſſe.

3. For the *ſociety* & *company*. A feaſt is a collection, and a conuention of many good friends together, whoſe ſociety and friendſhip is ſweet each to other. There is no feaſt can afford the like company that a good Conſcience hath. *Woe to him that is alone*. *Eccleſ.* that is the woefull and ſolitary condition of euill conſciences. But a good conſcience hath euer good company, *is not alone*, for the Father is with him, *Iohn*. 16. 23. yea, the Sonne is with it, Chriſt, and the man with a good conſcience, they *ſuppe*, and *feaſt* together, *Reu*. 3. 20. yea, and the Spirit is with it,

1. Co-

1. Cor. 13. 13. *The Communion of the holy Ghoſt bee with you.* What feaſt in the world can ſhew ſuch company? And good company is the chiefe thing in a feaſt. Thus a good conſcience is a feaſt.

2. It is *better* then a feaſt. And that in three regards,

1. In regard of the *continuance* and *perpetuity* of it, *A continuall feaſt. Nabal* made a feaſt, a feaſt like a King, 1. *Sam.* 25. but that feaſt laſted but one day. *Sampſon* at his mariage had a feaſt that laſted ſeuen dayes, *Iudg.* 14. 17. but yet that feaſt had an end. *Abaſhuerosh* his feaſt was the longeſt feaſt that euer we reade of, *Eſth.* 1. 4. *He made a feaſt many dayes, an hundred and foureſcore dayes.* But yet *verſ.* 5. it is ſaid, *And when thoſe dayes were expired.* So this long feaſt had an end. It was continued for many daies, but yet no continual feaſt, it had an end. The feaſt of a good conſcience is not like an *Vniuerſity* Commencement feaſt. Great exceedings, & extraordinary good cheere and company for one night, but the next mor-

row

now to their bare Commons againe. Not like the *feast* of the *Nativity*, in which time there is great feasting, & great cheere euery where for twelue dayes, but when those dayes are ouer many a man is glad of bread & cheese, glad to skip at a crust. But this is a continual feast all the year long, all a mans life long. Therefore 1. *Thes.* 5. 16. *Ioyce euermore*, keepe open house, and feasting all the yeare long. The ioy of a good Conscience was figured by the ioy at the feast of Tabernacles. That feast lasted seuen daies. The ioy must be as long. Seuen the number of perfection, denoted the whole course of a mans life, & so their seuen dayes ioy, the *continuall ioy* & iollity of this *continuall feast* of a good conscience.

Conscience and a wife, as they agree in many things, be they good, be they ill, so in this also. If the conscience be euill, it is like an *euill wife*, and she a *continuall euill*. *Pro.* 27. 15. *A continuall dropping in a very rainy day, & a contentious woman are alike.* The contention of

of a wife are *a continuall dropping*, *Prou.* 19.13. A ſhrewiſh waſpiſh wife, is a continuall vexation & diſquiet. Such is an euill Conſcience, a continual ſorrow. Contrarily, a good Conſcience is like a *good wife*, a good wife is *a continuall comfort*, a comfort in health, in ſickneſſe, in peace, in diſtreſſe, *Pro.* 31. 12. *She doth him good and not euill* all the dayes *of her life*. Not ſome good and a great deale of euill withal, but al good, good and not euill. Not good at ſometime, and none at other times, *but all the dayes of her life*, ſhe is a continual comfort. So is the comfort of a good Conſcience. It keeps holy-day and feaſting euery day. It is all feaſt; a feaſt for euer; there is no *Lent*, nor *faſting* daies that interrupt this feaſt. This is the peculiar priuiledge of this feaſt to be cõtinuall; belly-feaſting cannot be ſo: for 1. A man cannot alwaies feaſt though he would, a mans reuenues would bee exhauſt, his expenſes would ſoon ſink his eſtate. Continuall feaſting would ſoone begger & vndoe a man of good

eſtate, *Pro.21.17. He that loues Wine & Oyle ſhall not bee rich.* It is not ſo here; the reuenue of a good Conſcience is bottomleſs, it cannot be ſpent, & therefore is able to keepe a rich and a full furniſht Table all the yeare long. Here is a myſtery in this feaſt, the larger expences to day, the more laid in to keep the feaſt the better to morrow; a man growes rich by feaſting.

2. Suppoſe a man might be able to feaſt alwaies, or might feed at another mans Table continually, yet would it weary a man beyõd meaſure. It would but gugge and cloy a man. All earthly pleaſures haue a ſatietie, and breede loathing by frequent vſe. But this is the admirable excellency of this feaſt of a good Conſcience, here a man may feed and eate with continuall delight. At this continuall feaſt, here is a continuall freſh appetite, & freſh delight, here is continuall feaſting without loathing and ſatiety.

Voluptas tunc cum maxime deleſtat extinguitur. Nec multum loci habet; itaq; cito implet & tedio eſt, & poſt primum impetũ marcet. Senec. de vit. beat. c. 7.

3. Neither *may* belly feaſting be *continuall.* There be ſome times wherein

is inconuenient and vnlawfull. To speake with the faireſt, that day which God hath ſanctified for his ſeruice, is not ſo conuenient for feaſting. It may be no leſs dangerous to deuour *ſanctified time*, then *ſanctified things*. And in this caſe hath that ſaying a truth, *It is not meet that we ſhould leaue the Word of God, and ſerue Tables, Act. 6. 2.* But now this feaſt without any doubt may bee on the Sabbath, yea, it is the ſpeciall feſtiuall, & high day of the week, wherein this feaſt is beſt kept. Againe, there be times wherein God cals to ſolemne faſting and humiliation, as when the Church is either in dãger or diſtreſſe; but this feaſt is not hindred by faſting, it will ſtand well with it, and many a ſpeciall dainty diſh is ſerued in to this feaſting from a faſt.

4. Suppoſe a man could and might feaſt alwayes, yet were it a bruitiſh thing, and hog-like alwayes for a man to be cramming and crowding in belly cheere, alwaies to bee paunching and gutting. It is that for which the rich

Glutton is taxed, *Luk.* 16. that *he fared deliciously every day*. But here to feast at this Table *every day*, is that which makes a man every whit as *Angel like* as belly-feasting every day makes a man *swine-like*. Here it is a mans happinesse to be a holy *Epicure*.

Nunquam credideris felicem qui aduentitio letus est, exibit gaudium quod intrauit. Senec. ep. 99.

2. It is better then other feasts, in regard of the *Independencie* of this feast vpon any other out-ward thing. This feast is able to maintaine it selfe of it selfe, & within it selfe. A man that hath a good conscience, hath a feast, though he haue nothing else but it. A good Conscience, though it haue nothing but browne bread and water, yet this hard fare marres not the feast; For the feast *stands not in meates, and drinks, but in righteousnesse, peace, and ioy in the holy Ghost*, Rom. 14. 17. *Quietnesse and a dry morsell is better then an house full of gay cheare with strife*, Pro. 17. 1. Though it be but outward *quietnes*, when a man is free from vniust vexations, & the molestations of froward and contentious disposition, euen such quietnes makes

a *dry morſell* good cheere, makes a feaſt of a cruſt. But when there is inward quietneſſe of a good Conſcience, and a mans heart is at quiet from his peace with his God, what excellent cheere is a *dry morſell*, then? Though a man haue euer ſo good fare, yet to haue it ſawced with the bitterneſſe of contention, and to liue in a continuall wrangling with peeuiſh people, what poore content would a wel furniſht Table affoord ſuch a man? And what poore cheere, eſpecially, would al theſe feaſts in the world make, where there is brawling & contention from the cõſcience? Here then is the excellẽcy of this feaſt aboue all other feaſts. This feaſt is able to ſubſiſt, and to maintaine it ſelfe without other feaſting; other feaſting is nothing without this of a good conſcience. Other feaſting often hurts and hinders this feaſt, whileſt men by their vaine & licẽcious carriage therein, *Feaſting without al feare*, Iude 12. do make the Conſcience faſt and ſtarue; and whileſt their Quailes are beweene

their teeth, *leanneſſe enters into their ſoule. Pſalm.* 106. 5. So farre is bodily feaſting from helping, that it hinders this feaſting rather. Conſcience, can haue mirth enough without a feaſt, but little is the comfort and content that a feaſt can giue, where the Conſcience is not good. Men may ſet a face vpon it and bragge, laugh, and be iolly in their feaſting, but yet in the *middeſt of their laughter the heart is ſorrowfull, and the end of that mirth is heauineſſe, Prou.* 14. 13. Conſcience awakened euen in the middeſt of the greateſt iollitie, giues men many a bitter twitch at the heart, and in the middeſt of all their reuellings, giues them *Vineger* and *Gall* to drinke. A good Conſcience is it that ſweetens and ſeaſons all the diſhes of a feaſt, that is the ſawce that makes meat ſauoury, the ſugar that ſweetens Wine, that is the muſicke that makes a mans heart dance.

Sed non eſt iſta hilaritas longa. Obſerua, videbis eoſdē in exiguum tempus acerrime ridere, & acerrime rudere. Senec. ep. 92.

But let a man goe to the moſt ſumptuous, and delicious feaſts without a good

good Conſcience, and how is it with him then? Iuſt as with *Belſhazzar*, *Dan.* 5. where the hand-writing on the wall marred all his mirth; or elſe it is in ſuch a caſe, as it was with *Haman*. The foole brags that he alone is inuited to *Eſthers* banquet with the King, *Eſth.* 5. 12. Oh how happy a man was he, vnder how fortunate a Planet was he borne, to be the King and Queenes Fauorite both? But ſee what little reaſon hee had to brag, *Chap.* 7. 2. Euen at the *banquet of Wine*, *Eſther* giues him a cup of gall: at the banquet of Wine doth ſhe accuſe *Haman* to the King. Oh! how many glory in their banquetting, & their feaſting, but how often do their conſciences put *Eſthers* tricke vpon them, euen accuſe them to God, and gall and gird them in the midſt of their wine? Conſcience ſerues many, as *Abſaloms* villains ſerued *Amnō*, when his heart was mery at *Abſaloms* feaſt, then they ſtabd him to the heart. Conſcience deales with them, as the *Iſraelites* were dealt withall in their Quaile feaſt. They

had their Quailes, and their dainties, but a man would rather want their good cheere, then haue their ſawce. Their ſweet meate had ſharpe ſawce. Whileſt the fleſh was betweene their teeth, Gods anger brake in vpon them. So whileſt many are chewing their dainties, Conſcience fils their mouth with grauell, and ſo ſawces and ſpices their diſhes, that they finde but little content therein. So miſerable are all feaſts and merriments of this world, when a man wants the independent feaſt of a good Conſcience. So happy alſo are they that haue the feaſt of a good conſcience, although they neuer taſte bit of other feaſt whilſt they liue, although they be denied the crummes that fall vnder the feaſting Gluttons Table.

3. It is better in regard of the *Vniuerſalitie* of it. As for belly feaſts, it ſtands not with euery mans condition, and purſe, to make them. It belongs onely to the richer & abler ſort to feaſt. Feaſting is a matter of charge & coſt, & ſo

is out of the reach of the poorer sort. But here is the excellency of this feast, The poorest that is may make it, and the poore haue as good priuiledge to make it as the rich, & the poore in this respect may keepe as good an house as the best Nobleman, yea, for the most part the poorer sort keep this feast best. *Nabal* makes *a feast like a King*, but wretched man, in the mean time what fest keeps his Conscience? It may be many a poore Carmelite neighbour of his that went in a poore russet coat, and lined in a poore thatcht cottage, kept that feast abundantly and richly, whilest he poore sot had not the crums that fell from their Tables. *Lazarus* could not haue the crummes that fell from the gluttons table, but how happy had it beene with the glutton if in stead of his delicious fare hee might haue had but the reuersions of *Lazarus* boord. *Lazarus* may not come to his feast, no nor yet to his fragments, neither wil *Lazarus* cõdition permit him to feast it as the glutton did, but yet this

this feast of a good Conscience, *Lazarus* may make as well as hee, and can and doth keepe it, whilest the glutton feeles many an hunger-biting gripe. What an excellent feast is this, above all other feasts, wherein the russet hath as much priuiledge as the velvet, the begger as the King, the poore tenant as the rich Landlord? The rich Landlord often so feeds vpon, and eates his poor tenant by oppression, that the tenant is kept low enough for feasting. It is well with him if he haue food, he had not need thinke of feasting. Behold now the excellent feast of a good conscience: Here may the tenant keep as good cheere as the Landlord, yea and it may bee may feast, whilest the rich Landlord is ready to starue for want of this prouision.

Now then all this considered, what a *Motiue* should it be to make vs inlarge with a good Conscience. How powerfully should this perswade vs thereto? When God would perswade men to come to the ioyes of heauen, he

no other argument then this, to inuite them to a feaſt, as in the Parable, *Luk.* 14. Behold, here is the ſame argumẽt, to moue you to be in loue with a good Conſcience, behold the Lord inuites you to *a feaſt*, and to a feaſt where ye ſhall haue ſufficiency, without want, or loathing, where ye ſhall haue wine, mirth, muſick, and good Company to the full. The twelue dayes feaſt of the *Natiuitie*, how is it longed for before hand, and how welcommed when it is come? And what may the reaſon be? But onely becauſe it is a feaſting time. This is counted a bleſſed good Time: And why a bleſſed good Time? As Chriſt was a bleſſed good man, & the Prophet that ſhould come into the world, & therefore ſhould be made a King, becauſe he had fed, & filled their bellies, *Ioh.* 6. So the moſt make that a bleſſed time, not for the memoriall of Chriſts Incarnation, but becauſe of the loaues Chriſt ſhall bee a King, and becauſe of the feaſt, the Time is bleſſed. Well then, & is the world ſo deſirous, and

and so glad of feasting? Are feasting Times such blessed Times? Loe then I inuite you to a feast, to a blessed good feast indeed, that will make you blessed and truly happy. Not to a feast of twelue dayes, but to a feast that lasts all the twelue moneths of the yeare, yea continuing, & a continuall feast. How glad are many when they may goe to a feast? Loe a way to make feasts for your selues. What a credit is it counted in the world for a man to keepe a good and great house, to keep feasting and openhouse for all commers, during the Festiuitie of the twelue daies? Would wee haue this credit of good house keeping, not for twelue dayes but for all the yeere long? Get good Consciences, keepe good Consciences. There is no such *good house-keeper*, as is the *good Conscience-keeper*; for a good Conscience is a feast, a continuall feast.

There is nothing that men desire more then to liue merrily, and how many stumble at Religion, & keeping of a good Conscience, vnder an ill

conceit

conceit that it is the way to marre all their mirth, & to make a man lumpiſh & melancholly. Doe not beleeue the diuell, do not beleeue his lying agents. It is a profane Prouerbe, that *Spiritus Calainianus eſt ſpiritus melancholicus*. A good Conſcience is a feaſt, a feaſt with all dainties, muſicke, and wine. Can a man be melãcholly at a feaſt, at ſo ioyfull, & ſo ſweet a feaſt? Doth feaſting make men melancholly, or make men merry? make men weepe, or laugh? If a man ſhould cry downe feaſting with this argument, That it makes men melancholly, would not all men laugh him to ſcorne? And why then ſhould a man feare melancholly more from a good Conſcience, then from a feaſt? There is none liues ſo merry a life as he that keeps a good Conſcience, he is euery day at a feaſt, he is alwayes banquetting. Yea, the worſt diſhes of this feaſt, euen thoſe at the lower end of the Table, are better then the moſt choyce rarities of other feaſts. The very teares that a good cõſcience ſheds haue more

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ioy and pleasure in them, then the worlds greatest ioyes. And if the teares of a good conscience bee such, what is the mirth & laughter of it? If weeping bee so sweet, what is singing? If the courser dishes bee so dainty, what are the best seruices? Would we then liue merrily, and passe our dayes ioctndly indeed? Get a good conscience, and thou keepest a continuall feast, & that continuall feast will keepe thee in continuall mirth, and continuall ioy. Yea, though thou be in affliction, and vnder crosses, so as thy dayes vnto the world may seeme exceedingly euill, yet shalt thou liue merrily as at a feast. Yea, this is the scope of the Scripture, *All the dayes of the afflicted are euill*, namely, in the eye and iudgement of the world: *but a good conscience*, namely, to the afflicted, *is a continuall feast*. A good conscience feasts then, and turnes fasting dayes into feasting dayes. A good conscience feasts a man in his poverty, in his sickneſse, in the prison, and cheers vp a man with many a dainty

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bit. The wine of this feaſt makes them forget all their ſorrow.

Now then that we would be ſo wiſe as to hearken to Gods inuitation to this feaſt, *Let vs keepe the feaſt with the bread of ſincerity and truth*, 1. *Cor.* 5. 8. Take heed now that wee put not off God as thoſe did, *Luk.* 14. inuited to the feaſt, with the excuſes of Farmes, Oxen and the like. So doe many, vrge them to the keeping of a good conſcience, and their anſwer is, If they ſhould be ſo preciſe, how ſhall they liue, they ſhall haue but poore takings if they take ſuch a courſe, *I pray haue me excuſed*, I muſt liue. Thus they anſwer, as many good huſbands, when inuited to frequent feaſtings, do, No beleeue me it will not hold out, if I goe euery day a feaſting, I may go one day a begging, I muſt follow my buſineſs, and let feaſting goe. And ſo ſay men here. But take heed of putting off God thus. The time will come that thou wouldeſt giue all thine Oxen to haue but the ſcraps & crums of this feaſt, and thou ſhalt

shalt not haue them, God will serue thee as he did them, *Luk.* 14.24. *None of those men which were bidden shall* taste *of my supper.* Those that care not to keepe the feast of a good Conscience, shall neuer come to Gods feast in heauen. If you refuse to come to his feast now, God will at the last day thrust you out of doores, when you will bee pressing and crowding in, and shall say to you, Get you hence ye despisers of a good Conscience, you scorned the feast of a good Conscience, & therefore now the feast and guests of heauen scorne you, here is no roome for such to feast here, who haue made their consciences fast heretofore.

CHAP. XIIII.

A third and a fourth motiue to a good Conscience.

The third motiue to a good cõscience.

COme we now to a *third motiue*, that may yet helpe to stirre vp our mindes to this necessary duty of get-

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ting and keeping of a good conſcience. Beſides what hath beene ſaid, it is worthy of our conſideration, that without a good conſcience all our actions, yea our very beſt ſeruices to God are ſo farre from goodnes and acceptance, that they are abominable and diſtaſtefull vnto the Lord. The formall goodneſſe of euery mans actions is to bee iudged and eſteemed by the goodnes of his Conſcience, which being euill and defiled, makes all a mans actions to bee ſuch, 1. *Tim.* 1. 5. *The end of the commandement is loue.* But what kinde of loue doth the commandement require, will any ſhewes or ſhadowes of obedience ſerue the turne? will the bare duty doing paſſe for currant? No, but ſuch loue to God and man, and ſuch performance of obedience as proceeds from *a pure heart and a good Conſcience.* So that let a man doe all outward actions of obedience, yet if a good Conſcience bee wanting, all is nothing, *For the end of the Commandement is loue out of a good Con-*

ſcience. As is a mans conſcience, ſo are all his workes, and therefore nothing acceptable that a wicked man doth, becauſe he doth it with an ill conſcience. *To the pure all things are pure,* but to the defiled their Conſcience is defiled, and that being defiled, it defiles all it meddles with, as vnder the Law the Leper defiled all he touched. The beſt meate, diſht & dreſſed with defiled and dirty hands, is loathſome to vs.

The honeſt workes of a mans calling are good workes in themſelues, but no good workes to him that doth them without a good Conſcience, *Pro.* 21.4. *An high looke, and a proud heart, and the plowing of the wicked is ſinne.* The calling of husbandry is counted the moſt honeſt calling of all others, yet where a good conſcience is wanting, a mans very plowing is ſinne. Come to holy duties of Religion and Gods ſeruice, and how is it with a man wanting a good Conſcience in them? That curſe of *Dauids*, *Pſalm.* 109. 8. *Let his prayer be turned into ſinne*, lies vpon the ſe rui-

seruices of all euill cõsciences. See *Pro.* 15.8. *The sacrifice of the wicked*, that is, of him that hath an euill conscience, *is an abomination: but the praier of the vpright*, that is, of a man that hath a good and vpright Conscience, *is his delight*. Obserue the opposition. He sayes not the *prayer* of the wicked, and the *praier* of the vpright, nor the *sacrifice* of the wicked, and the *sacrifice* of the vpright; but the *sacrifice* of the wicked, and the *prayer* of the vpright. A sacrifice had prayer with it, but yet it was more sumptuous and more solemn then single prayer. Now who would not think but such cost should make a man welcome, yet the single prayer of the vpright is accepted, whilest this sacrifice is an abomination, yea, and that a vile abomination, *Isa* 66.3. A man of euill conscience delighting in his abominations, makes his holiest seruices such. Let such an one come to the Sacraments, and how will it be with him there? euen as in the former, To the impure, euen the pure Sacraments are

impure. *Simon Magus* rather defiles the waters of baptiſme, then they cleanſe him, and it is not carnall baptiſme that auailes any thing, without the *anſwere & ſtipulation of a good Conſcience*, 1. *Pet.* 3. 21. And for the Sacrament of the Supper, whether doth it profit an vncleane conſcience, or ſuch a Conſcience pollute it? It may be iudged by a like caſe reſolued, *Hag.* 2. 11. 14. The vnclean perſon by a dead boby touching the *Bread*, or *Wine*, or *Oyle*, makes theſe to bee *vncleane*. The ceremoniall vncleanneſſe by the touch of a *dead body*, typified the morall vncleanneſſe of an euill conſcience, vnpurged from *dead workes*. God lookes eſpecially at the Conſcience in all our ſeruices, and if hee findes that foule and filthy, hee throwes the dung of mens ſacrifices in their faces, that come with the dung of their filthy conſciences, before his face. See therefore how *Paul* ſerues God, 2. *Tim.* 1. 3. *Whom I ſerue from my forefathers with pure Conſcience.* It is an *impure ſeruice* that is not performed with

with a *pure Conscience*, as sleight as the world make of puritie. *How much more shall the blood of Christ purge your Cõsciences from dead workes*, *Heb.*9.14. But to what end are they purged? *To serue the liuing God.* Therefore mark, that till the Conscience bee *purged* and made good, there is no *seruing of God.* So *He.* 10.22. *Let vs draw neer*, that is, in prayer, and the like duties; But how? *Hauing our hearts sprinkled from an euill Conscience.* Otherwise it is but a folly for vs to draw neere, for God will not be near when a good conscience is far off. And therefore we are bid to *purifie our hearts*, when we are bid *draw nigh to God*, *Iam.*4.8.

Behold here then a special motiue to make a good Conscience beautifull in our eye. As we would be loath our seruices of God, our prayers & holy performances, should bee abominable in Gods eye, so labor for good consciences. As we would haue comfort in all our duties of obedience, so labour to make our cõscience good. It is a great

deale of confidence that ſilly ignorant ones haue in their *good prayers*, & their *good ſeruing* of God, as they call it, yea it is all the ground of their hope of ſaluation, when they are demanded an account of their hope: Now alas your good prayers, & your good ſeruing of God! Why what doe you talking of theſe things? Hath Chriſt *purged your Conſciences from dead workes?* Haue you by faith got your *conſciences ſprinkled*, and rinced in Chriſts blood, and ſo haue ye made them good? If not, neuer talke of *good prayers*, and *good ſeruing* of God: your prayers cannot bee good whileſt your Conſciences are naught. An *euill conſcience* before God, and a *good ſeruice* to God cannot ſtand together. But would you haue your *prayers good* indeed, and your ſeruice acceptable indeed? Then let your firſt care be to make your *Conſcience good*.

The fourth motiue to a good cõſcience.

Fourthly, let this worke with vs as a maine *motiue* to a good Conſcience: That it is the *Ship* & the *Arke* wherein the *faith* is preſerued. The faith is a rich com-

commodity, a precious fraught, and a good conſcience is the bottome, and the veſſel wherein it is caried. So long as the ſhip is ſafe and good, ſo long the goods therein are ſafe; but if the Ship ſplit vpon the Rockes, or haue but a leake therein, then are all the goods therein in danger of being loſt and caſt away. So long as a man keepes a good Conſcience, there is no feare of loſing the faith, the integrity and ſoundneſſe of the doctrine thereof. *Conſtancy* in the truth, is a fruit of good conſcience. *Pſal.* 119.54.55. *I haue kept thy law*; he had not declined from, nor forſaken the truth of God, but what held and kept him? *This I had, becauſe I kept thy precepts.* Keeping of a good conſcience will keepe a man in the truth: It is that which is the holy preſeruatiue to ſaue from all errors, hereſies, and falſe doctrines. The better Conſcience, the ſounder iudgement, the ſounder heart, the ſounder head. As the better digeſtion in the ſtomach, the freer the head is from aſcendent fumes that would

diſtemper and trouble the ſame, *Iohn* 7. 17. *If any man will doe his will, he ſhall know of the doctrine whether it be of God.* How ſhal a man come to haue a ſound and a good iudgement, to bee able to iudge what is truth, and what is not? Let him get a good Conſcience, and make Conſcience of *doing the will of God, Iohn.* 14. 21. *He that hath my commandements and keepes them, &c.* ſuch a man hath, & keepes a good Conſcience And what benefit ſhal ſuch a one haue by keeping of a good conſcience? *I will loue him, and I will manifeſt my ſelfe vnto him.* And *Pſ.* 50. 23. *To him that orders his conuerſation aright, will I ſhew the ſaluation of God.* God doth communicate himſelfe & his truth to ſuch as make cõſcience of their waies. The pure in heart ſhall ſee God, and the ſecret of the Lord is with them that feare him.

So that he that hath a good Conſcience, hath the only Antidote, the moſt excellent Amulet and plague-cake at his breſt that is in the world, to ſaue him

him from the peſtilence, and infection of Popery, Arminianiſme, Browniſme, Anabaptiſme, &c. So long as the ſhip of Conſcience is whole, ſo long the Iewell of faith is ſafe. *Paul* would haue a Biſhop *to hold faſt the faithfull Word*, and to be ſound in doctrine, *Tit.* 1, 9. but yet marke it, that hee would firſt haue him bee a man of a good Conſcience, in the two foregoing verſes. And 1. *Tim.* 3. 9. he would haue the Deacons *hold the myſtery of the faith in a pure Conſcience.*

Contrarily, nothing ſo endangers the loſs of the faith & truth, & ſoundneſſe of doctrine, as doth the loſſe of good Conſcience. A corrupt Conſcience ſoone corrupts the iudgement. 1. *Tim.* 1. 19. *Holding faith and a good Conſcience, which ſome hauing put away, concerning faith haue made ſhipwrack.* If the ſhip of conſcience cracke, how ſoone will the merchandiſe of faith wrack? If once the conſcience cracke, the braine will ſoone proue crazie; and an vnſound conſcience makes a feare-

fearefull way for an vnſound and a rotten iudgement. 2. *Tim.* 3. 8. *They reſiſt the truth*, there is their corrupt Conſcience: what followes vpon it? *Men of corrupt mindes*, vnſound in their iudgement concerning the faith. How frequent a thing is it in experience to ſee men when they loſe good Conſcience, together with it either to *loſe their gifts*, as the vnprofitable ſeruant his maſters talent, or elſe, to *loſe the truth*, and to fall into peſtilent & dangerous errors. So thoſe Prophets that made not conſcience in faithfull and holy execution of their office, ſee what was the fruit of their euill Conſcience, *Mic.* 3. 5. 6. 7. *Therefore night ſhall be vnto you that yee ſhall not haue a viſion, and it ſhall bee darke vnto you that yee ſhall not diuine, and the Sunne ſhall goe down ouer the Prophets, and the day ſhall bee darke ouer them, &c.* Their darkeneſſe in life ſhould bee plagued with darkeneſſe in iudgement. To which purpoſe that is notable, *Zach.* 11. 17. *Woe to the idoll ſhepheard that leaues the*

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ſicke. There is an vnconſcionable ſhepheard, a man that makes no Conſcience to attend his miniſtery. What becomes of him? *The ſword ſhall bee vpon his right eye*, his beſt eye. *And his right eye* (ſhall not be pore-blinde, or dimmed, but) *ſhall bee vtterly darkned.* The loſſe of good Conſciences brings vpon men of knowledge and learning that reproach that *Nahaſh* the Ammonite would haue brought vpon all Iſrael, 1. *Sam.* 11. 2. It thruſts out their *right eies.* Ill Conſciences not onely make men looke a ſquint, but it blinds them, and takes away their ſight.

And what is the reaſon that Popery gets ground ſo faſt, and ſo many turne Papiſts ſo eaſily? Surely it is no wonder, how ſhould it be otherwiſe, when men either hauing loſt all good Conſcience, or making no Conſcience of their wayes, but liuing looſely, vitiouſly, and licentiouſly, haue thereby prepared a way for Antichriſt and falſe religion, to enter withall ſucceſſe.

No

No wonder that men turne Papiſts ſo faſt, when long ſince they haue turned good Conſcience going. For that which *Bellarmine* ſpeaks, is in the generall certainly true, though by him falſly, and maliciouſly applyed, That they bee not holy and graue men, but wicked, light, curious, wanton ones, that turne Ethnicks, or Hereticks, and that it ſeldome comes to paſſe, that any man makes ſhipwrack concerning the faith, that firſt makes not ſhipwracke cõcerning manners. See the truth of it in many of our backſliders to popery, eſpecially ſuch as haue beene zealous propugners of the truth. Where began the firſt declenſion, where the firſt ſlawe? Had not their conſciences firſt bruſht vpon ſome rocke? was not the firſt leake there? and when they had firſt put away good Conſcience, then there was a ſpeedy baniſhing of truth, and a ready entertainement of errour. And for the common ſort of their conuerts, conſider if many times they haue not bin the very riffe-raffe of our Church

Cum aria ventilari incipiunt, non frumenta ſed palea vento abripiente ſeparantur ab area. Ita prorſus cum Eccleſia per Ethnicorum perſecutiones, vel Hæreticorum deceptiones, Deo permittente cribratur, aut ventilatur à Satana: non veri ſancti, & ganes, ſed improbi leues, curioſi, laſciui ab Eccleſia auolantes ad Ethnicos hæreticoſue tranſfugi-

Church, ſwearers, groſſe profaners of the Sabbath, vncleane and debauched drunkards, ſuch as our Church was ſick of, and deſired euen to ſpue forth, and then when they haue become a prey to all vicious courſes, through want of Conſcience, thorow Gods iuſt iudgement they haue become a prey to *Romiſh locuſts*, whoſe cõmiſſion is *only to hurt ſuch*, & not thoſe whom the ſap of a good Conſcience keepes freſh & flouriſhing as the green graſſe, and trees of the earth, *Apoc.* 9. 4. For as *Salomon* ſpeakes of the bodily harlot, *Eccleſ.* 7. 26. ſo it is true of that ſpirituall whore of Babylon. *Her heart is ſnares and nets, her hands as bands*, her delũſions ſtrongs; *who ſo pleaſes God*, and hath a care to keepe a good conſcience *ſhall eſcape from her, but the ſinner*, and hee that makes no conſcience of his wayes, *ſhall be taken by her.*

Well, let vs think wel vpon this motiue, we liue in dangerous & declining dayes, wherin men with a greedineſſe turne to their Romiſh vomit againe.

Beſides

nat, nec fere ſolet accidere vt ante circa fidem aliquis naufraget, quam naufragere caperit circa mores. Bellarm. Orat. prefix. tom. 4.

Besides, the factors of Antichrist are exceeding busie and pragmaticall to draw men from the faith of Christ, and the Holy Ghost tels vs they shall come with *strong delusions*. Now then all you that be the Lords people, saue your selues from this dangerous generation, all you that haue, or would be knowne to *haue the seale of God on your foreheads*, saue your selues from the seduction of these *Locusts*. I, but how may that bee done? The delusion is strong, and it may bee, we are weake. Lo then here is a remedy against their danger. Get, and keep, a good Conscience, liue as *Paul* did, in all good Conscience, and thou shalt be safe from all their delusions, *I haue kept the faith*, sayes *Paul*, oh! let it bee the care of vs, that that may bee our closing voyce at our last day, and if wee would *keepe the faith*, let vs *keep a good Conscience*; Hee that in his life time can say, *I keep a good Conscience*, he at his death shall be able to say, *I haue kept the faith*. Faith, and a good Conscience are both in a bottome.

rome. Hold one, and hold both.

As therefore thou wouldeſt feare to turne Papiſt or any other heretick; ſo, be ſure to hold a good Conſcience, to hold on a good, honeſt, and a conſcionable man. So long as thou ſtãdeſt vpon that ground, thou art impregnable, and the gates of hell ſhal not be able to draw thee from the faith of the Lord Ieſus. *Pro.6.20.22.44. My ſonne keep thy Fathers commandement, &c. And it will keepe thee.* So I may ſay here, *Keepe a good Conſcience*, and it will *keepe thee*, it will keepe thee ſound in the faith, it will keepe thee from being drawne away by the errour of the wicked, and it will keepe thee from the Wine of the fornications of the Whore of *Babylon*.

CHAP. XV.

The laſt Motiue to a good Conſcience; The miſery of an euill one.

The 15t motiue to a good cõſcience.

THe laſt *Motiue* remaines, and that is, The *horrour* and *miſery* of an *euill*

euill Conſcience. If men did but truely know what the euill of an euill conſcience were, and how euill a thing, and bitter it will bee when Conſcience awakens here, or ſhall bee awakened in hell, a little perſwaſion ſhould ſerue to moue men to liue in a good Conſcience. We may ſay of the euill conſcience, as *Salomon* ſpeakes of the drunkard, *Prou.* 23. 29. *Who hath woe? who hath ſorrow? who hath contentions? who hath wounds*, but not *without a cauſe?* Euen the man whoſe Conſcience is not good, euen he that liues in an euill conſcience.

An euill conſcience, how miſerable it is, we may ſee by conſidering the miſerie thereof, either *in this world*, or the *world to come.*

1. *In this life.* When an euill conſcience is awakened in this life, the ſorrow and ſmart, the horror and terror is, as the ioy of a good conſcience, *vnſpeakeable.* An euill Conſcience in this life is miſerable, in regard of *feare, perplexity, and torment.* To liue in a continuall

continuall *feare*, & to haue a mans heart alwayes in shaking fits of feare, is misery of miseries. And such is the misery of an euill conscience. *Pro.* 28. 1. *The wicked flees when none pursues.* Onely his own guilt pursues him, & makes him flee. His owne guilt causes a *sound of feare in his eares*, Iob 15. 21. Which makes him shake at the noise *of a shaken leafe*, Leu. 26. 36. yea, that so scars him that *terrours make him afraid on euerie side, and driue him to his feet*, Iob 18. 11. Yea, *there are they in great feare where no feare is*, Psal. 53. 3. So that a man with an euill Conscience awakened, may be named as *Pashur* is, *Ier.* 20. 3. *Magor-Missabib. feare round about*, as being a *terrour to himselfe*, and to *all his friends*, verse 4.

An euill Conscience, euen makes those feare fearefull feares, of whom al other stād in feare. How potent a Monarch, and how dreadfull a Prince was *Belshazzar*, who was able to put him into any fear, whom all the earth feared? And yet; when his guilty Conscience

Proprium autem est nocentium trepidare. Male de nobis actum erat, quod multa scelera legem & iudicem effugiunt, & scripta supplicia nisi illa naturalia & grauia de præsentibus soluerēt & in illorum patientia timor cederet Senec. ep. 91.

lookes him in the face, awakened by the palme writting on the wall, see where his courage is then, *Dan.5.6. Then the Kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against another.* Who would haue had his feare to haue had his kingdome? Let him now cloath himselfe with all his Maiesty, let him looke and speake as terribly as he can, let him threaten the vilest vassall in his Court, with al the tortures that tyranny can inflict, and let him try if he can for his heart put his poorest subiect into that fright and feare that now his Conscience puts him into, in the ruffe, and middest of his iollitie. But I pray what ayles he to bee in this fear, in this so extraordinary a feare? He can neither read, nor vnderstand the writing vpon the wal. Indeed it threatned him the losse of his kingdome, but he cannot read this threatning, he knows not whether they bee bitter things that God writes against him, why may he not

not hope that it may be good which is written, and why may not this hope eaſe, and abate his feare? No, no. Though he cannot reade nor vnderſtand the writing, yet his guilty conſcience can commẽt ſhrewdly vpon it, and can tell him it portends no good towards him. His conſcience now tels him of his godleſs impieties, in profaning the veſſels of the Temple of the true God, and that for this his ſacrilegious impropriation, and abuſe of holy things, God is now come to reckon with him. Thus can his Conſcience do more then all his wiſe men. *All the wiſe men came in, but they could not read the writing, nor make knowne to the King the interpretation therof.* Dan. 5. 8. But his Conſcience is wiſer then all his wiſe men, and when they are as puzzeld, that interprets to him, that this writing means him no good, and though hee cannot reade the ſyllables, yet his conſcience giues a ſhrewd neere gueſſe at the ſubſtance of the writing, and therefore hence comes that extaſie of feare-

and those paroxysmes of horror.

It was better with *Adam* after his fall. After his sinne cõmitted, we find him in a great feare, *Gen.*3.8.10. and he hides himselfe for feare. Now obserue how his feare is described from the circumstance of the time. *They heard the voyce of the Lord God, walking in the garden in the coole of the day. Luther* layes the *Emphasis* of the aggrauation of his feare, vpon this word, *the winde or coole of the day.* The night indeed is naturally terrible; and darkenes is feareful, whence that phrase, *Ps.* 91. *The terrors of the night.* But the day and the light, is a cheerefull and a cõfortable creature, *Eccl.*11.7. *Truely the light is sweet, and a pleasant thing it is for the eyes to behold the Sunne.* How is it then that in the faire day light, which giues courage and comfort, that *Adam* feares, and runnes into the thickets? Oh, his conscience was become euill, & full of darkenes, & the darkenesse of his conscience turned the very light into darknesse, and so turned the com-

Grauis male conscientiæ, lux est. Senec. ep. 123.

comforts of the day into the terrours of the night. So that in this ſenſe it may be ſaid of an euill Conſcience, which of the Lord is ſaid in another *Pſ.* 139. 12. Vnto *it the darkneſs, and the light are both alike.* As full of feare in the light, as in the darke. And beſides, the Lord came but in a gentle winde, the coole breath of the day, now what a ſmall matter is a coole winde, and that in the day time to, to put a man in a feare? Such ſmall things breede great feares in euill Conſciences. In what a woefull night would *Adam* (thinke we) haue been, if the Lord had come to him, at the dead, and darke mid-night with earth-quakes, thunder, and bluſtring tempeſt?

We may ſee the like in *Cain.* After hee had defiled his Conſcience with his brothers blood, in what feares, yea, what idle feares liued he? Hee is ſo haunted with feares that though hee had liued in Paradiſe, yet had he liued in a land of *Nod*, in a land of *agitation*, yea, of trepidation. Iudge what caſe

ease his euill Conscience made him in, by that speech, *Gen.*4.14. *It shall come to passe, that every one that finds me shall slay me.* Surely there could not bee many yet in the world, and those that were in the world, were either his parents, brethren, sisters, or neer kinred, his feare seemes to imagine multitudes of people that might meet him, yea, & that every one he meetes would murther him. What, wil his Father or Mother be his executioners? What if any of his sisters meet him, shall they slay him? is not such a swash-buckler as he, able to make good his party with them? Loe what fearefull, & terrible things a guilty conscience projects.

As an euill Conscience is miserable in its *feares*, so in those *perplexities* which this feare breedes. These perplexities doe miserably, and restlesly distract a man. *Isa.*57.20. *The wicked are like the troubled Sea, when it cannot rest, whose waters cast up mire & dirt.* What is the reason of these troublesome perplexities? The want of peace of a good

good Conſcience, *verſ.* 21. *There is no peace, ſaith my God, to the wicked.* The windes make the ſea reſtleſſe, and ſtir it to the very bottome, ſo as the waters caſt vp mire and dirt. See in the troubled Sea, the embleme of a troubled Conſcience.

But the *Torment* exceedes all, & the main miſery of an euill conſcience lies in that. It is a miſery to bee in feare, a miſery to haue inward turbulencie, & commotions, but to be alwayes on the racke, alwayes on the Strapado, this is farre more truly the ſuburbs of Hell, then is the Popiſh Purgatory. Oh! the gripes, and girds, the ſtitches, & twitches, the throws, & pangs of a galling, and a guiltie Conſcience. So ſore they are, & ſo vnſufferable, that *Iudas* ſeeks eaſe with an haltar, and thinkes hanging eaſe in compariſon of the torture of his euill conſcience. All the racks, wheeles, wilde horſes, hot pincers, ſcalding leade powred into the moſt tender, and ſenſible parts of the body, yea, all the mercileſſe, barbarous,

Pœna autẽ vehemens, & multo ſæuior illis. Quas & Cedilius graui inuenit & Radamanthus.

Nocte dieque suum gestare in pectore testem. Iuuenal. Satyr 3.

and inhumane cruelties of the *holy house*, are but flea-bitings, meer toyes, and May-games, compared with the torment that an euill Conscience will put a man to, when it is awakened. It is no wonder that *Iudas* hangs himselfe, it had beene a great wonder rather if he had not hanged himselfe.

Nolite enim putare quemadmodum in fabulis sæpenumero videtis, eos qui aliquid impie scelerateq; commiserint agitari & perterreri furiarum tædis ardentibus. Sua quemque fraus, & suus terror maximè vexat, suum quoque; scelus agitat, amentiaque afficit. Suæ

The *heathens* fabled terrible things of their hellish *furies*, with their snakes & fierie torches, vexing & tormẽting haynous, and great offenders. These their *Furies* were nothing else, but the hellish torments of guilty conscience, wherewith wicked persons were continually haunted, as some of the wiser of themselues haue well obserued. All snakes and torches are but Idle toyes, & meere trifles, to the most exquisite torment of a guilty and accusing Conscience.

The sting of Conscience is worse then death it selfe, *Apoc. 95, 6. Their torment was as the torment of a Scorpion when he strikes a man; And in those dayes shall men seeke death, and shall not finde it.*

and ſhall deſire to dye, & death ſhall flee from them. Popiſh ones tormented in their conſciences by the terrible and uncomfortable doctrines of ſatisfactions, Purgatory fire, &c. which thoſe Locuſts doe ſo terrifie them withall, ſhould rather chuſe death, than live in ſuch an uncomfortable condition: *The ſting of death* not ſo ſmart, as the *ſting of a Scorpion* in the Conſcience. The ſting of an accuſing Conſcience, is like a Harlot, *Prou. 7. 26. More bitter then death.* And as *Salomon* there ſpeakes of the Harlot, ſo may it bee ſaid of a tormenting Conſcience, Who ſo pleaſes God ſhall eſcape from it, but the ſinner ſhall be taken by it.

Gods deare children themſelues, many of them are not freed from trouble in their Conſciences, but they have their hels in this life, *Ion. 2. 2. Out of the belly of hell I cryed unto thee.* God for their triall ſpeakes bitter things unto them, & not only denies them peace, but cauſes their conſciences to be at warre with them. Now when God puts his owne

atrocia. Sua mala cogitationes, conſcientiaque animi terrent. Hæ ſunt impiis aſſidue, ac miſeræque furiæ, quæ dies noctesque parentum pœnas à conſceleratiſſimis filiis repetant. Cicero pro Roſc. Amer. Suum quemque facinus, ſuum ſcelus, ſua audacia de ſaniuate, ac mente deturbat. Hæc ſunt impiorum furiæ, flammæ, & faces. Idem. L. Piſon.

owne children to these trials, and disquiets of Conscience, they are so bitter, & so biting, that had they not the grace of God to vphold and preserue them, euen they could not bee saued from dangerous miscarriage. *Iob* was put to this tryall, and his Conscience apprehended Gods anger, and we shall see what a case he was in, *Iob* 6.8,9.*O that I might haue my request, and that God would grant me the thing I long for, euen that it would please God to destroy me, that he would let loose his hands, and cut me off.* Nay, worse, *Iob* 14.15.*Thou scarest me with dreames, and terrifest me through visions, so that my soule chooseth strangling, and death rather then life.* Gods grace preserues his Saints from selfe-murder, but yet not alwaies from impatient wishes; *Iob* wishes *strangling* & chooses it of the two, but goes no further. What wonder then that *Iudas* doth strangle himselfe, when his Conscience stares him in the face, when as *Iob*, with whom God is but in iest in comparison, *chooses strangling*. If he

with

with it, what wonder that *Judas* doth the deed. Conscience doth chastise the godly but with whips, but it lashes the wicked with scorpions. Now if the whips be so smarting to *Iob*, as makes him *choose strangling*, what wonder that the scorpions bee so cutting, as makes *Judas* seeke reliefe at an haltar. Yea, and that which addes to the misery of an euill conscience, being awakened, it is such a misery as no earthly comfort can asswage or mitigate. Diseases & distempers of the body though they bee terrible, yet Physicke, sleepe, & rest vpon a mans bed, yeelds him some ease, & some comfort. Some time in some griefes the comfortable vse of the creatures, yeelds a man some refreshments, *Pro.* 31.6.7. *Giue wine vnto those that bee of heauy hearts, let him drinke, and forget his powertie, & remember his misery no more.* But Conscience being disquieted, findes no ease in these. *Darius* against his Conscience suffers innocent *Daniel* to bee cast into the Lyons denne. What cheere hath he

he that night? *He passed the night in fasting*, Dan. 6. 18. Not in fasting, in humiliation for his sinne, but conscience now began to gall him, and he having marred the feast of his conscience, Cõscience also marres his feasting, none of his dainties will now down, his wine is turned into gall and wormewood, no joy now in any thing. He had marred the musicke of his conscience, and now he brookes not other musicke. *The Instruments of musicke were not brought before him.* His guilty cõscience was now awakened, and now he cannot sleepe; *His sleepe went from him.* So *Iob* in his conflict for Conscience hoped for ease in his bed, *Iob* 7. 13. *My bed shall comfort me, my couch shall ease my complaint.* But how was it with him? Either he could not sleepe at all *verse* 3. 4. *Wearisome nights are appointed unto me, When I lye downe I say, when shall I arise, and the night be gone? and I am full of tossing to and fro unto the dawning of the day.* Needes must he tosse, whose conscience is like the Sea waues tossed

with

with the winds, or else if *Iob* did sleep, yet did not Conscience sleepe, *ver.* 14. but even in his sleepe presented him with ghastly sights and visions, *When I say my bed shall comfort me, then thou scarest me with dreames, and terrifiest mee through visions.*

At other times when cõscience hath bin good, Gods people through their dangers have beene great, yet neither the greatnes, nor nearnes of their dangers have broken their sleep. *Psa.* 3. 5. 7 *I laid me downe and slept, I will not bee afraid of ten thousands of people that have set themselves against mee round about.* And yet if we looke to the title of the Psalme, *A Psalme of Dauid when he fled from Absolon his sonne*; one would thinke *Dauid* should have had little will, or leasure to have slept. *Peter* thought to haue bin executed the next morrow by *Herod*, and though he also lodged betweene a company of ruffinly souldiers, that happily one would haue might haue done him some mischiefe in his sleepe, yet how soundly sleepes

sleepes he that night. *Act.* 12. And holy *Bradford* was found asleep, when they came to fetch him to bee burnt at the stake. These fears brake not these mens sleepe. How might this come to passe? They did as *Ps.* 4. 8. *I will lay me down in peace and sleepe.* He that can lie down in the *peace* of Conscience, may *sleepe* soundly, whatsoever causes of fear there be otherwise. But contrarily, he that cannot lye downe with the peace of conscience, will find but little rest & sleepe, though his heart bee free from all other feares. Euill cõscience being awakened, will fill the heart with such feares, as a man shal haue little libertie to sloepe. Oh the sweet sleepe that *Iacob* had, and the sweet dreame, when he lay vpon the cold earth, and had an hard stone vnder his head for his pillow. An hard lodging, & an hard pillow, but yet sweet rest, & sweet communion with God. A good conscience makes any lodging soft and easie, but down-beds, and down-pillowes, if there bee thornes in the Conscience, are

are but beds of thornes, and beds, of nettles. The bitterneſſe of an euill conſcience diſtaſtes all the ſweetes of this life, as when the mouth and tongue is tainted in an hot Ague, all meates and drinkes are bitter to the ſicke partie. This is the miſerie of an euill conſcience awakened in this life?

2. But it may be many neuer feele this miſerie here, there is therefore the more miſery reſerued for them in hell, in the world to come. Indeed more by many thouſands go to hell like *Nabal*, than like *Iudas*; more die like ſots in *ſecurity*, then in *deſpaire* of Conſcience, Death it ſelfe cannot awaken ſome conſciences, but no ſooner come they into hell, but Conſcience is there awakened to the full, neuer to ſleepe more; & then ſhe laſhes and gaſhes to the quicke, and lets men learn that forbearance was no payment. Tell many men of Conſcience, & they are ready to ſlap one on the mouth with that prophane prouerbe, *Tuſh, Conſcience was hanged many yeares agoe.* But the time

time will come, that they who have liued in evill Conſcience, ſhall finde the Conſcience which they haue counted hanged, ſhall play the cruell hangman, and tormentor with them. They ſhall find Conſcience unhanged, when it ſhall hang them up in hell, when day and night it ſhall ſtretch them there upon the racke.

The torments which an evill Conſcience puts the damned to in hell, are beyond the expreſſion of the tongue, and the cõprehenſion of mans conceit. There be two ſpecial things in the torments of Hell, wee have them both thrice repeated together, *Mark.9.44. 46.48. Where their* worme *dyes not, and the* fire *is not quenched.* There is an ever-living *worme*, and never-dying *fire*. And marke that in all the three verſes the *worme* is ſet in the firſt place, as it were to teach us, that the prime and principall torment in hell is the *worme*, rather than the *fire*. And what is the *worme*, but the guilt of an evill conſcience, that ſhall lie eternally gnawing

and

and graſping, twitching, and griping, the heart of the damned in hell. Men talke much of hell fire, & it were well they would talke more of it; but yet there is another torment forgotten, that would be thought on too. There is an *Hell worme*, as well as there is an *hell fire*. And it may be a queſtion whether of the two is the greateſt tormẽt. And yet no great queſtion neither. For as the Heauen of Heauen, is the peace and ioy of a good, ſo the very Hell of Hell, is the guilt and worme of an euill Conſcience. A man may ſafely ſay, it is better being in hell with a good cõſcience, thẽ to be in heauẽ if that might be, with an euill one. Heauen without a good cõſcience, what is it better thẽ hel? Paradiſe was an Heauen on earth, but when *Adam* had loſt the Paradiſe of a good conſcience, what ioy did paradiſe and the pleaſures of the Garden afford him more, then if he had beene in ſome ſad & ſolitary Deſert? A good conſcience makes a Deſert a Paradiſe, an euil one turns a Paradiſe into a De-

ſert. A good conſcience makes Hel to be no Hell, & an euill one makes Heauen to bee no Heauen. Both the happineſs, & miſery of Heauen & Hell, are from the inward frame of the Conſcience. The Hell of Hell, is the worme of Hell, and that worme is the worme of an euill Conſcience, which if it bee not wormed out, and ſo the conſcience in this life made good, it will bee an immortall worme in Hell.

The helliſh deſpaire wherewith the damned are ouerwhelmed, comes rather frō this *worme*, then from the *fire*. Whoſe *worme* dies not, and whoſe *fire* is not quenched. The *fire* of Hell neuer quenches, becauſe the worme of Hell neuer dies. If the *worme* of Hell would die, the *fire* of Hell would go out. For if there were no guilt, there ſhould be no puniſhment. So that the very Hell of Hell, is that ſelfe-torment which an euill conſcience breeds.

Now then all this conſidered, how powerfully ſhould it moue vs to labor for a good conſcience. Thou that go-

el

eſt on in thine euill courſes, and hateſt to be reformed and reclaimed, bo but bethink thy ſelfe, if God ſhould awaken thy Conſcience, in what miſery thou ſhouldeſt liue here, what an Hell to haue a palſie Conſcience? what a Hell on earth to be alwayes vnder the accuſations, inditements, and terrors of Conſcience, and to liue *Caine*-like in a land of *Nod*, in a continuall reſtleſſe agitation.

But eſpecially as thou feareſt that euerliuing and euer grabbing worm, ſo haue a care to get a good Conſcience. Greene and raw fruits breed Cheſt-wormes, which if heed bee not taken will eat the very maw thorow. A dead body and a putrified corrupt carcaſſe, breeds wormes that lye gnawing at it in the graue. The forbidden and rawe fruits of ſinne, are thoſe which breede cheſt wormes in the Conſcience. The corruptions of the ſoule, and dead workes, are thoſe that breed this liuing worme, take heed therefore of medling with theſe fruits that will breed

Vt ex cruditate febres naſcuntur, & vermes quando quis cibum ſumit inſperanter, ita ſi quis peccata peccatis accumulet, nec deo quat ea pœnitentia, ſed miſceat peccata peccatis, cruditatem contrahit veterum & recentiũ

this worme, & get thy conſcience purged from dead works, get this worme killed with the ſooneſt, for if thou letteſt it liue till thou die, it wil neuer die at all, & will put thee to thoſe exquiſite torments, from which to be freed thou wouldeſt willingly ſuffer tenne thouſand of the moſt cruel deaths that the wit of man were able to inuent.

As then I ſay thou feareſt this worme of Hell, ſo get a good Conſcience, Drinke down euery morning a hearty draught of Chriſts blood, which may make this worme burſt. And when once this worme is burſt and voyded, & the cõſcience wel purged by Chriſts blood, take heed euer after of eating thoſe raw fruits that will breed new wormes. Lead ſo holy, ſo vpright, and ſo cõſcionable a life, that thou mayeſt not by thy freſh ſins clog thy Conſcience with freſh guilt. Get thy Conſcience purged by Chriſts blood, and thy conuerſation framed by Gods Word. *Thy words were found by mee, and I did eate them*, Ierem. 15. 16. Doe thou ſo, eate

delictorum igne aduretur propria, & vermibus cõſumetur. Ignis eſt quẽ generat muſtitia delictorum, vermis eſt to quod irrationabilia animi peccata, mentem pungunt, & viſcera exedant, vermes ex vnoquoque naſcuntur tanquam ex corpore peccatorũ, hic vermis non morietur, &c. Ambr. lib. 7. in Luk. c. 14.

eat no more the vnwholſome & worm-breeding fruits of ſinne; but *drinke* Chriſts blood, and *eate* Gods word, and they both ſhall purifie and ſcoure thy Conſcience from all ſuch ſtuffe, as may breed and feed the Hell-worme of an euill Conſcience.

CHAP. XVI.

The portion and reſpect that a good Conſcience findes in the world.

AND thus haue we hitherto ſeene *Paules Proteſtation.* The ſecond point followes, namely, *Ananias* his violent & impetuous *Iniunction.* Verſe 2. *And the high Prieſt Ananias commanded them that ſtood by him, to ſmite him on the mouth.*

Paul had begun his defence in the former verſe, and that by authoritie & ſpeciall command, as appeares in the former Chapter, at the 30. verſe. But he had no ſooner begun, but hee is interrupted and cut off, and hath not on-

ly his mouth stopt, but stopt with *Ananias* fist, *He commanded to smite him on the mouth.* Out of which carriage and violence of his, we may obserue diuers things. First learne;

What is the *Reward and portion of a good conscience from the world.* It is the portion of a good Conscience full oft to be smitten, either on the mouth, or with the mouth. Blowes either with the fist, or with the tongue. *To be smitten* one way or other, is full often the lot of a good Conscience. *Smite him on the mouth*, sayes *Ananias*. But let vs a little expostulate the matter with *Ananias*. *Smite him on the mouth?* But yet as *Pilate* speakes in Christs case, *But what euill hath he done?* or what euill hath he spoken? *Smite him on the mouth?* But as our Sauiour answers, *Ioh.* 18. 23. *If I haue spoken euill, take witnesse of the euill*, and proceed legally and formally: *If he haue spoken well*, or no manner of euill, *why cõmandest thou him to be smitten?* What, hath he spoken any treason against *Cæsar*, or the Romane gouern-

ment?

ment? If he haue, then as the towne-clark of *Epheſus* ſpeaks, *Act.* 19.38. *The law is open, & there are Deputies*, let thē accuſe him; & bring him to his anſwer. It is a baſe vſage of any ingenuous perſon, to bee ſmitten on the mouth in a Court of Iuſtice, a diſhonorable vſage of a Romane. Surely it ſhould ſeem by ſuch baſe & bitter vſage, that *Paul* hath ſome way or other foully forgotten & ouer-ſhot himſelf, that *Ananias* his ſpirit is thus embittered and prouoked againſt him. What, hath *Paul* giuen him any exaſperating & diſgraceful terms, hath he giuē him any open & perſonall gibs, before the whole Councell? No, no: No ſuch matter at all. Why what thē is the matter that *Paul* muſt be thus baſely & thus deſpitefully vſed? Will ye know the cauſe? *Men & brethren, I haue liued in all good conſcience.* Loe here is the quarrell. He hath made a profeſſion of a good Conſcience, and for his good conſcience ſake are *Ananias* fiſts about his eares. There is nothing ſo mads men of wicked Conſciences, as

the profeſſion and practice of a good conſcience doth. The very name and mention of a good conſcience makes *Ananias* halfe mad, & like one beſides himſelfe, he falles not onely to foule words, but to blowes alſo, and *Paul* muſt haue on the mouth for his good conſcience ſake.

Paul might haue blaſphem'd the bleſſed name of Chriſt, and rayled vpon the odious Sect of the Nazarens, hee might haue beene a drunkard, an adulterer, or a murtherer, and none of all theſe things, would haue ſtirred *Ananias* his blood, for none of all theſe ſhould *Paul* haue beene ſmitten; but let him but once ſpeake, or treat of, or any way meddle with good Conſcience, and *Ananias* his blood is preſently vp, he cannot holde his hands, but *Paul* muſt haue on the mouth, there is no remedy. So odious a thing is good Conſcience and the profeſſion of it to wicked men. Therefore this is that which a good Conſcienee muſt expect, euen *Ananias* his dole, fiſts, blowes,

blowes, smiting, hard and iniurious measure, from the world.

This is no new thing. It was our Saviours case before is was *Pauls*, *Ioh.* 18. 22. *And when he had thus spoken, one of the officers which stood by stroke Iesus with the palme of his hand, &c.* Lu. 22. 63. 64. *And the men that held Iesus, mocked him, and smote him, And when they had blindfolded him, they stroke him on the face.* He felt the weight of their fists for the same quarrell that *Paul* did. So it was fore-prophecied of him, *Isa.* 50. 6. *I gaue my backe to the smiters, and my cheekes to them that plucked off the haire.* It was the kindnes that *Zidkiah* could afford *Micaiah*, 1. *King.* 22. 24. *He went neere & smote Micaiah on the cheek*, & it was the thanks the Prophet was like to haue for the discharge of a good cōsciēce. 1. *Ch.* 25. 16. *Forbeare, why shouldest thou bee smitten?* It is that of which *Iob* cōplained so long since, *Io.* 16. 10. *Mine enemy sharpens his eyes vpon me, they haue gaped vpon mee with the mouth, they haue smitten me vpon the cheeke reproachfully.*

The

The same portion did the Prophet *Ieremy* meet withal, *Ier.*20.2. *Then Pashur smote Ieremiah the Prophet.* What was the quarrell? That in the former vers. *He heard that Ieremiah had prophecied these things.* Onely for discharging his conscience, for the conscionable dispensation of Gods truth. And as sometime they smote him on the mouth, so sometime they smote him with the mouth. *Ier.*18. 18. *Come let vs deuise deuices against Ieremiah, come let vs smite him with the tongue, and let vs not giue heed to any of his words.* And why would they smite him with the tongue? Onely for his conscience, and fidelity in his Ministery.

There is mention made of two false Prophets, against whom an heauy iudgemēt is threatened, *Ier.*29.21.23. *Ahab* and *Zedekiah*, two base scandalous debauched persons, who *committed villany in Israel, & committed adultery with their neighbours wiues.* The Prophet *Ieremy* he out of conscience fulfils his Ministry, & see how light-

fingred

fingred *Paſhur* is, hee hath fiſts for *Ieremies* face, and ſtocks for his heeles; but in the meane time *Ahab* and *Zedekiah* they may whore, and play the villaines, and they feele not the weight of his little finger. If his fingers muſt needs be walking, there is worke for them, there he may ſtrike, and ſtocke with credit. But there is no ſuch zeale againſt them. No ſuch dealing with them. *Zedekiah* and *Ahab* may bee in good tearmes of grace with *Paſhur*, whilſt *Ieremiah* muſt haue blowes on the face, & lie by the heeles. So wel can wicked men brooke villany, and any wretched courſes better then they can a good cõſcience: *Paſhur* can better endure an adulterous whoremaſter, then an honeſt cõſcionable Prophet: villains may walk at libertie, whilſt a good cõſcience ſhal ſit in the ſtocks. Here then is the portion a good conſcience may looke for from the world. The better Conſcience, the harder meaſure. *For which of my good workes doe yee ſtone me?* ſaith our Sauiour, *Ioh.* 10.32. A ſtrange recom-

recompence for good workes, and yet oft-times the beſt recompence and reward that the world can affoord good workes, & a good Conſcience, ſtones and ſtrokes. And if ſo be that feare of law, and happy gouernment binde their hands, yet then will they bee ſmiting with the tongue: & if the law keepe them in awe for ſmiting on the mouth, yet then will they doe what they dare, they will ſmite with the mouth.

Vſe 1. A faire Item to all that meane to vndertake the profeſſion and courſes of good Conſcience. Doe as many doe in caſe of marriage, before they affect the perſon, they firſt conſider how they like the portion. So here, before thou meddle with good Conſcience, think with thy ſelfe what is her portion, and if thou like not that, it is but a folly to thinke of a good Conſcience. Doe as our Sauiour aduiſes, *Luke* 14.28. Sit downe firſt and count the coſt, & whether thou be able to endure that coſt or no. *Ananias* hath a fierce ſpirit, and a foule

ſoule heauy fiſt, *Paſhur* is a club fiſted fellow, and the ſpitting adders of the world will ſmite their ſting deep. Suppoſe a good cõſcience may ſpeed better, as hauing the protectiõ of Chriſtian gouernment, yet this it muſt reckon vpon, and it muſt account of the hardeſt. Therefore thinke before hand before you meddle with it, how you can beare the fiſts & blowes of ſmiters if euer you ſhould come vnder them.

I may ſay here as our Sauiour did to the ſons of *Zebedeus*, *Mat.* 20. 20, 21. *Ye know not what ye aske. Are ye able to drink of the cup that I ſhall drink of, & to be baptized with the baptiſme that I am baptized with?* Many ſay they deſire to enter the courſes of good Conſcience, but doe not well know, nor well weigh what they deſire. Conſider with your ſelues, Are ye able to drink of the cup that a good conſcience ſhal drinke of? Can ye be baptized with the baptiſme that a good conſcience muſt be baptized with? Can ye endure the ſmart of *Annias* blows? Can ye bear the load of

Paſhurs

Paſhurs club fiſt? Think vpon this afore hand, & weigh it wel, this is that you muſt make account of, that will ſet vpon the courſes of a good conſcience.

Vſe 2. Is this the portion of a good conſcience, ſee then what a good meaſure of Chriſtian reſolution they ſhall need to haue, that take the profeſſion of it vpō them. Be ſhod with the ſhooes of the preparation of the Goſpell, *Eph.6.15.* Grow maruellous reſolute to harden thy ſelfe, & to harden thy face againſt al enemies fiſts, & blowes whatſoeuer, that though *Ananias* ſhould daſh thee on the face, yet he might not daſh thee & thy good Conſcience out of Countenance. Thus did our Sauiour, *Iſa.* 50. 6. *I gaue my back to the ſmiters, and my cheeks to them that plucked off the hair, I hid not my face from ſhame and ſpitting.* But how was he euer able to endure all this? See *ver.7. I haue ſet my face like a flint, and I know that I ſhall not bee aſhamed.* So muſt thou doe that meaneſt to keepe a good Conſcience. Get a face, and a fore-head of flint, that can-

not

mies may as soone cracke a flint with their knuckles, as by their violence & injuries driue thee from a good Conscience. Get an *Ezekiels* face *Ezek.*3.9. Make thy forehead as an Adamãt, harder then a flint. Steele, & flint thy face with all heroicall resolution. A face of flesh will neuer endure, but a face of flint will hold *Ananias* fist tack, let him strike while he will, he shall sooner batter a flint with his fist, then stir a resolued conscience out of its station.

But beleeue me, these be hard things to undergoe, who wil be able to abide such hard measure, how therefore may one grow to such resolution, to abide the worlds fists, & the smart of their smiting? *Quest.*

1. Consider that Conscience hath fists as well as *Ananias*. 1. Sam. 24. 5. and 2. Sam. 24. 10. *Dauids heart smote him.* And what are *Ananias* his blowes on the face, to the blowes of Conscience at the heart? One blow on the heart, or with the heart, is more painefull then an hundred on the face, and as *Answ.*

Reheboam

Rehoboam speaks of himselfe, 1. *King.* 12. 10. so Consciences little finger is thicker, heauier, & more intollerable then both *Ananias* his hands, & loynes. Now then here is the case. If *Paul* will stand to his Conscience, then *Ananias* his fists will be about his eares. If *Paul* doe forsake or flawe good Conscience for feare, or for the fauour of *Ananias*, then will consciences fists be about his heart. Now then if no remedie but a man must haue blowes, it is good wisdome to chuse the lightest fist, and the softer hand, and to take the blow vpon that part that is best able to beare it with most ease. The face is better able to abide blowes then the heart, and *Ananias* his blowes are but fillips to the clubbing blowes of Conscience. We would scarce iudge him a wise man that to auoid a cuffe on the eare, would put himselfe vnder the danger of a blowe with a club. Here is that then that may make vs to compose our selues to patience, and to grow to a hardinesse and a Christian resolution

Bern

Better tenne blowes on the face, then one on the heart. Better an hundred from *Ananias*, then one from Conscience, that will lay on loade; let the world smite, yet mine heart smites not, yea, that stroakes and comforts, whilest the world strikes & threatens. Therfore being smitten in case of conscience, rather then give out, do as our Savior bids in another case, *Mat.*5.39. *Whosoever shall smite thee on the right cheeke, turne to him the other also.*

2. Consider that in the next Verse, *God shall smite thee*, God hath smiting fists as well as *Ananias*. Let him smite; but yet there will come a time that God shall smite him: God will call smiters to a reckoning.

3. Consider that of *David*, *Psal.*3.7. *Thou hast smitten all mine enemies upon the cheeke bone, thou hast broken the teeth of the ungodly*. God will not only smite the enemies of his people, but will smite them with disgrace, as it is a matter of vile disgrace to have a boxe on the cheeke, and he will give them

such a *dust* on the mouth as shall dash out their very teeth; he will lay heavy & disgracefull judgements upon them, as he did upon *Absolom*, of whom *David* speakes.

May it ever be thy lot to see good Conscience under the fists of smiters, be not discouraged, start not, stumble not at it. Be not ready to inferre; It is in vain to cleanse a mans conscience, and wash his hands in innocency. But consider, that this hath beene ever the worlds madnesse, and the ancient lot of a good Conscience, either to be smitten with adversaries hands, or vallets tongues.

Chap. XVII.

The impetuous injustice and malice of the adversaries of a good Conscience.

As we have seen the entertainment a good conscience meets withall in the world, so wee may here further see the inordinate violences that the enemies & haters of a good Conscience are

are caried with. Therefore out of this insolent Injunction of *Ananias*, wee may in the second place obserue:

Doct.2.

The heady violence, and impetuous injustice of the adversaries of good conscience. Smite him on the mouth. A man would not imagine that hatred, and malice against goodnes, should so transport a man as to make him run into so much, so open, so grosse Injustice. Doe but examine the fact, and you shall see a strange deale of injustice therein.

1. *Who is he that bids smite?* The high Priest. Hee had a better Canon to live by. *Mal* 2.6. *He walked with me in peace and equitie.* So *Levi* walked, and so should Gods Priests walke also. And that Canon of *Paul* for the Ministry of the Gospell, held no lesse good for the Ministry of the Law, That hee should *not bee soone angry, no striker*, Tit.1.7. How haps it then that the high Priest is thus light fingred. *Smite him on the mouth?* Oh! shame that such a word should come out of a Priest, especially the high Priests mouth.

2. *Who must be smitten? Paul* an Innocent. Foule injustice. Questionlesse if *Paul* had offered such measure but to *Ananias* his dog, to have smitten him for nothing, but out of his meere spight, *Ananias* would have judged him a dogged fellow. And will *Ananias* use an innocent person as hee would bee loth a man should use his dog?

3. *Where must this blow be given?* In open Court, where they were all convened to doe justice. Still the worse. If he had commanded him to have beene smitten in his private parlour, it had bin unjustifiable, but to smite him in open Court, and to doe injustice in the place of Iustice, this is deepe injustice. The place he sate in, the gravity of his person, Gods high Priest, the solemnity of the administration of justice, all these might have manacled his hands, and have a little tempered and bridled his spirit. A foule indignity for the *Iudge of Israel to be smitten on the cheek, Mic.* 5. 1. As foule an iniquity for a Iudge of *Israel* to smite on the mouth wrong-

wrongfully, & in an open Court of Iustice, What an indecent thing for a Iudge to goe to cuffes on the bench? What an intemperate and a vindictive spirit argues it? But what is the Indecency to the Iniustice? And what injustice to that which is done upon the Bench? Of all wormewood that is the most bitter, into which justice is turned.

4. *For what is the blow given?* For a good Conscience. What? And hath Gods high Priest no more Conscience then so, his place teaches him to be a protector, defender, & an incourager of good Conscience. His whole office is matter of Conscience, and will hee that should teach, maintaine, & encourage good Conscience, will he smite men for good conscience? What is this but *Isa.* 58.4. *To smite with the fist of wickednesse?*

5. *When is the blow given?* When he is beginning to plead his owne innocency, and to speake in his owne defence. More injustice yet. Did not *Nicodemus*

speake reason. *Ioh.*7.51. *Doth our law judge any man before it heare him?* Nay, if *Ananias* have no regard to Gods law, as it seemes he hath but a little, that wil smite a man for good Conscience, yet what will he say to *Cæsars* law? *Act.*18.25. *Is it lawfull for you to scourge,* and so to smite, *a man that is a Roman and uncondemned,* and unheard? To judge & condemne a man unheard, is deepe Injustice, but farre deeper to punish, and execute him. Will he hang a man, and then trie him? Loe here indeed a right unrighteous Judge, that feares neither God, nor man, that regards neither Gods law, nor *Cæsars.*

To have done by *Paul* as *Gallio* did, *Act.*18.14.16. Whē *Paul* was about to open his mouth, to drive him and the rest from the judgement-seat, this had bin injustice, but when *Paul* opens his mouth to speake for himselfe, for *Ananias* to stop his mouth, & to stop it wᵗʰ his fists, to stop his mouth, & smite him on the mouth both, when hee was to speake in his owne defence, what grea-

ter

ter depth of Injuſtice can we imagine? An hundred to one but *Ananias* was one of the Sanhedrim, which at the time when the officers not having apprehended Chriſt, fell a curſing the people, Joh. 7. 49. *This people that knowes not the law is curſed.* Vpon which ſpeech *Nicodemus* ſeems to meet kindly with them v. 51. *Doth our law judge any man before it heare and know what he doth?* As if hee had ſaid, Doe you glory in the knowledge of the law, and are they curſed that know not the law, what then are they that knowing the law go directly againſt it? Are the people, *Ananias*, curſed that know not the law, what art thou thy ſelfe then who knoweſt both Gods law and *Cæſars*, and yet through malice againſt *Paul* ſinneſt againſt both? Vnjuſt and malicious proceedings, God will not let them have the honour ſo much as of the colour of formality, and legality in their courſes But they ſhall be ſo caried, that the madnes & malice of thē, may lie manifeſtly opē to the view of all the world.

6. *By what authority is the blow given?* *Ananias* commanded them. Yea but *Mal.*2.7. *The Priests lips should preserve knowledge, and they should seeke the law at his mouth.* And should they that should seeke the law at his mouth, against all law at his command, smite men on the mouth? It was too much that *Gallio* did, and the holy Ghost leaves a deepe disgrace upon him for it, *Acts* 18. that he would suffer others to smite *Sosthenes*, and *not to care for it.* It was too much that *Ahab* suffers *Zidkiah* to smite *Micaiah*, and to breake the kings peace in the kings presence, he should have condemned him at least to lose his hand, for striking before the King. But here is a worse matter, he not only suffers it, but commands it to be done. *Ananias commanded* to smite. Vnjustice *suffered* by authority is too much, but unjustice *commanded* by authority, that is farre worse.

*Vse.*1. *None is cruell in other tyrannies,*

It shewes the truth of *Pauls* phrase, 2 *Thes.*3.2. *Vnreasonable men*, or *absurd* men. Malice against the truth and the Gospell

Gospell, so hurries adversaries, that it transports them beyond all bounds of common equitie, common honesty, the gravity, of their persons, & places; so as neither law of God, nor law of man can restraine their violence, and impetuousnesse. No bounds can keepe a malicious spirit within compasse. It makes men forget common civility, and carries men beyond all *Decorum*, even that *Decorum* their place and office calls for. *Bonner* cannot content himselfe to judge, & condemne Gods servants to the fire, it satisfies him not to be their judge, but he must be taking the Beadles, or the Hangmans office out of his hand too, and must be whipping them with his owne hands; And malicious *Story* forgetting the gravity of his Doctorship, must be throwing Fagots at the faces of the Martyres, when bound to the stake to bee burned. What is to be *absurd* and *unreasonable*, if this be not? Murtherers, and bloody cut-throats shall finde more legall and formal proceedings at their hands

quâ Ecclesia sanguinaria & hypocritarum: Nam impolitica ira est aliquid humani reliquũ. Nullus tam immanis latro ad supplicium rapitur, quin aliqua commiseratione tanguatur homines: Sed cum falsa illa & sanguinaria Ecclesia in filium veræ Ecclesiæ incidit, non satis ei est effudisse sanguinem, etiam maledicit, exteratur, devovet, & in miserum cadaver sævit itaque vera falsæ eccle-

sia, & furor pharisaicus est furor plane diabolicus. Luther in Gen. cap. 4. Vse. 2.

hands, then the maintainers of the Gospell, and Gods truth shall doe at their tribunals. To be sure, *Barabbas* shall finde more favour, and lesse hatred then *Christ*.

Iudge by this what may be lookt for, if ever the Romish *Ananias* should get head amongst us again. *Ananias* his spirit lives stil in that chaire of pestilence. If ever therfore we should come under his fingers, looke neither for law nor reason, honesty, nor equity, looke for nothing but the weight of his fists.

Thus have we seene the enemies impetuousnesse in this point, & wee may yet see a little more in the next. Therefore further in the third place observe.

Doct. 3.

Ananias commands to smite *Paul*. A false Priest to smite a true Apostle. Never doe Gods faithfull servants suffer harder measure then from such. Who *smites Micaiah*, but that counterfeit Enthusiast *Zidkiah*? 1 *Kin.* 22. Wel might he come in with his horns. They were emblematicall, and better signes

of

of the malice of his heart, then of the truth of his Prophecy. There bee no ſuch horned beaſts that puſh ſo dangerouſly againſt Gods true Prophets, as Satans falſe prophets are, *Ier.* 20. *Ieremy* is buffeted and flocked, and who is the deed-doer? *Paſhur* the Prieſt. See *Ier.* 26.8.11.16. The Prophet finds more reaſon and faire dealing from the Princes, and the people, then frō the Prieſts and the Prophets. Theſe were fiercely bent againſt him, and nothing would quench the Wolves thirſt, but the Prophets blood. *Pilate* can finde no fault in Chriſt, yea ſeekes to deliver him; *but the chiefe Prieſts and the Elders perſuaded the multitude that they ſhould aſk Barabbas and deſtroy Ieſus.* Mat. 27. 20. How woefull a caſe was it, that more Iuſtice and equitie ſhould be in an heathen *Pilate*, then in the Prieſts? How well would it have become them to have ſticked, and ſtood for Chriſt, if *Pilate* had ſought his life, rather then that an heathen ſhould pleade for him, whileſt thoſe that glory that they

they are the Priests of God, should seeke the murther of Gods Son. What a pittifull case that *Pilate* should be the Iew, and the Priests the Heathens? Therefore is *Pauls* Preface in his answer before *Agrippa* worth the noting. *Act.26.2. I thinke my selfe happy King Agrippa, because I shall answer for my selfe this day before thee.* Why, what was *Agrippa*? He was an heathen man. Why then should he thinke himselfe happy to answer before him? Had hee not beene happier if he might have answered the matter before the high Priest? No; for *Agrippa* gives him libertie to speake for himselfe, *Act.26.1 Then said Agrippa to Paul, Thou art permitted to speake for thy selfe.* But *Ananias* the high Priest layes him on the mouth, when having leave he begins to speake for himselfe. There is more hope of reason, and faire proceeding from heathen *Agrippa*, then from *Ananias*. There be no such virulent, and violent enemies against Gods truth and servants as are degenarate, & counter-

few

ſeit friends, & amongſt thoſe ſtill they be the bittereſt, whom it behoved to bee the beſt. The bittereſt enemies againſt the Church, are thoſe within her owne bowells.

Ananias was an uſurper of the office of the Prieſthood, and marke how hee carries himſelfe in the place. He commands *Paul* to bee ſmitten. Vſurpers, commonly are ſmiters, and uſurpation is uſually attended with violence. Such as the entrance, ſuch the adminiſtration. We ſee it true in *Abimelech*, & *Athalia*. That as it is ſaid of Pope *Bonif.* the eight, that he *entred like a fox, raigned like a lyon, &c.* So was it with *Ananias*, he had a foxes entrance, he came not to the Prieſthood by an hereditary ſucceſſion, but as the faſhion then was by ſimony, bribery, and flattery, and now ſee how he raignes like a Lion, & commands *Paul* to be ſmitten on the mouth. An ill entrance into any place of office in Church, or Commonwealth, cannot promiſe any good in the adminiſtration thereof.

Doct. 4.

Integritas præſidentium eſt ſalus ſubditorum, principatus autem quem ambitus occupavit, etiamſi moribus, atque actibus non offendit, ipſius tamen inimicitia ſui eſt pernitiſ-

osus exempli: & difficile est ut bono peragantur exitu, quæ malo sunt inducta principio, ex Decret. Doct. 5.

See what woefull times here were, what bitternesse, what madnesse against a good Conscience. And these were the times that did a little fore-run the fatall and fearefull ruine and desolation of *Ierusalem*, and the Nation of the lewes. *Ananias* his deadly hatred of goodnesse, and good Conscience, was a bud of the fig-tree, that the particular Iudgement of Ierusalem was even at the doores. *When the rod is blossomed, and pride hath budded, and violence*, specially against good Conscience *is risen up into a rod of wickednes*, then may it truly be said, *Behold the day, behold it is come, The time is come, the day drawes neere. Ezech.* 7.10,11,12. By *Bede* describing the ancient destruction of this kingdome of *Britaine*, this is made a forerunner thereof, *The hatred of the professors of the truth as of subuerters, all the spite and hate was against them.* Our Saviour tels his Disciples, *Lu.* 21.11 *of fearful sights & great signes* that should be from heavē, before the destruction of Ierusalem. And so there was a fearfull

Odium in veritatis professores tanquam subversores omnia tela & odium in hos. Bed. hist. gent. Ang. l. 1. c. 14.

ful comet, and many other prodigious things before the same. Now if the Iewes had had hearts to have considered it, this cordiall malignity on every hand against good Conscience was as sad a Prognosticator of their approaching ruine, as any blazing star, or terrible sight whatsoever. It is an ill presage of a Nation going downe, when once good conscience is fisted downe.

CHAP. XVIII.

The severity of Gods justice upon the enemies of a good Conscience, and the usuall equitie of Gods administration in his executions of iustice.

THus have we seene *Paul* fisted, and layd on the mouth. How doth *Paul* now take this blow at *Ananias* hands? He smites not againe, nor offers to repell one violence with another; he had learned of Christ rather to have turned his other cheeke to him. But yet though he smite him not with the fist, yet he smites with a cheeke and

and a iuſt reproofe for his violence. And ſo may a mā ſmite without tranſgreſſion, and without revenge. *Pſ.* 141. 5. *Let the righteous ſmite me, it ſhall not breake mine head.* So may a man ſmite, and yet bee a righteous man. Theſe blowes are not to breake heads, as *Ananias* his blowes are, but theſe are to breake hard hearts. Thus *Paul* ſmites without tranſgreſſion of the bonds of meekeneſſe and patience. And ſo wee are now come to the third main point in the Text, *Pauls* zealous anſwer, and *conteſtation.*

Verſe 3. *Then ſaid Paul unto him, God ſhall ſmite thee thou whited wall.*

The conteſtation is contained in the whole verſe. And in this conteſtation we have a denunciation of judgement, and that happely by a Propheticall and an Apoſtolicall ſpirit, propheſying to him what ſhould befall him; not an imprecation out of a private ſpirit ſtirred with a deſire of revenge, *God ſhall* or *will ſmite*, not, I pray God ſmite, or I hope to ſee the day when God ſhall

ſmite

ſmite, but *God ſhall ſmite.* As if he had ſaid, Well *Ananias*, thou haſt ſmitten me, heare now what thy doome from God is, I am ſent to thee with heavy tydings: God will call thee to reckoning for this blow, and Gods hand is over thine head to pay thee in thine owne kinde. So then from the whole learne thus much.

Doct. *Chriſtian patience though it binde a mans hands, yet doth it not alwayes bind mans tongue.* Though it lay a law upon a man to forbeare violence, yet lyes it not a law upon him alwayes to enioyne him ſilence. Though a man in *Pauls* caſe may not ſtrike, yet hee may ſpeake. Though Religion pinyon a mans armes from ſtriking, yet doth it not ſow and ſeale up a mans lips from ſpeaking. *Ananias* hath ſmitten *Paul* on the face, and if it pleaſe him to have another blow, he will not reſiſt him, he hath his other cheeke ready for him, if his fingers itch to be doing; but yet for all this, though *Paul* hold his hands, he doth not hold his peace. Indeed *Chriſts*

precept is wellknowne, *Matth.5.39. Turne the other cheeke also*, but yet for all that, see what his practice was when he was smitten, *Ioh.* 18. 23. Iesus answered him, *If I have spoken evill beare witnesse of the evill, but if well, why smitest thou me?* And yet his precept and practice doe not interfeire, nor crosse shinnes. For though by his precept he forbids us to retaliate, or recompence injury with injury, out of the heat of a vindictive spirit, yet by his practice he warrants us in cases of injury to make a manifestation both of our own innocency, and others injustice. Religion bindes no man to be a Traitor to his owne innocency, and the justice of his cause, and by silence to abet others injustice. With a good Conscience may a man speake, so long as he speaks as *Paul* did before *Festus*, Act. 26.25. *The words of truth and soberness*. So a man answer truely, soberly, without tackes of gall, and impatient touches of revenge. Christ and Religion say to a man convented, and injuriously proceedes

ceeded against, as *Agrippa* did to *Paul* Acts 26. 1. *Thou art permitted to speake for thy selfe.* This in generall, more particularly, in this Denunciation, Consider the judgement denounced, that is this, *God shall smite thee.* From which we may observe two things, First:

See Gods Iudgements, and the severity of his iustice against the enemies of a good Conscience, and his faithfull servants. *Ananias* smites *Paul*, and for his good Conscience, and what gets he by it? God will smite him, and give him as good as he brings. *God will smite smiters.* *Ananias* smites *Paul*, and God will smite *Ananias*; yea, and God did smite *Ananias*, for he was afterwards slaine by *Manaimus*, one of the Captaines of the *Iewes*. Doct. 1.

It is a dangerous thing not to smite when God commands, 1 *King.* 20. 35, 36. He that would not smite a Prophet when God commanded, was smitten with an heavy judgement. It is no lesse dangerous to smite when God forbids smiting, God hath an heavy hand for

thoſe that are ſo light fingred, and hee will give them blow for blow that wil be ſmiting his for a good Conſcience.

Touch not mine anoynted, and doe my Prophets no harme; Pſal. 105. 15. He that touches them, touches *the apple of Gods eye, Zach.* 2. 8. So he that ſmites them, ſmites the apple of his eye. The eye is a tender place, and ſenſible of a little blow. God will not take a blow on the eye, nor bear a blow on his face at the hands of the proudeſt enemies of them all, and though we muſt turne the other cheeke rather then ſmite again, yet the Lord to whom vengeance belongs, will take no blowes at their hands, but if they wil be ſmiting, they ſhall be ſure to heare of him to their coſt.

You find *Exo.* 2. 11. an Ægyptian ſmiting an Iſraelite. It becomes none better then Egyptians to be ſmiting Iſraelites. *Moſes* ſpies an Egyptian ſmiting of an Hebrew. What gets the Egyptian in the end? See verſe 12. God ſtirs up the ſpirit of *Moſes* to ſmite him, and

and to ſlay him. Thus will God teach Egyptians to be medling. *Paſhur* ſmites *Ieremy*, *Ier.* 20. 2. What got hee by it? The heavy ſtroke of Gods hand upon himſelfe and all his friends *verſ.* 3, 4, 5, 6. *Herod* was a ſmiter too, *Act.* 12. 1. 2. *He ſtretched forth his hands to vexe certaine of the Church, & he killed Iames the brother of Iohn with the Sword.* And what became of him in the end? See ver. 23. *The Angel of the Lord ſmote him, and he was eaten up of wormes, and he gave up the ghoſt.* It is ſaid of *Ionas* his gourd that a worme ſmote it, and it withered, *Ion.* 4. That was much that a worm ſhould ſo ſoon ſmite the gourd. But when men will be ſmiting Gods people, and his Prophets for a good Conſcience, and when *Herod* will be ſo baſe as to ſmite Apoſtles, God can ſend not onely an Angell, one of his moſt glorious creatures, but even a baſe worme even one of the weakeſt creatures to ſmite *Herod*, and eate him both. *Ieroboam* ſtretches forth his arme againſt the Prophet, 1 *King.* 13. and his

arme withers, he doth but threaten to ſmite, & God ſmites him. How much more when *Herod* ſtretches forth his hand to vexe the Church, and to ſmite Gods Miniſters, will GOD not onely wither them, but ſmite him, as *Samſon* ſmote the Philiſtims, *hippe and thigh*, and make him a rotten, and a ſtinking ſpectacle to al malicious ſmiters to the worlds end.

Thus is that true which the Prophet implies in that ſpeech, *Iſa.* 27.6. *Hath hee ſmitten him as hee ſmote his ſmiter?* Marke then Gods dealing, he uſes to ſmite ſmiters.

Neither is this true only of ſmiters with the fiſt, and with the ſword, but it is alſo true of thoſe *ſmiters*, *Ierem.* 18.18. *Come, and let us ſmite him with the tongue.* Even ſuch ſmiters will God ſmite alſo, as we may ſee there, *ver.* 21, 22, 23. Thus God met with *Nabal*. *David* ſends for reliefe to him upon his feſtivall day, & he in ſtead of an almes falls a railing on him, and calls him, in effect, a Rogue, and a Vagabond,

and

and a runne-away. Thus he ſmote *David* with his tongue. What followes? See verſe. 38. *And it came to paſſe about ten dayes after, that the Lord* ſmoth *Nabal.* And how ſmote he him? *That hee died.* So *Zach.* 14. 12. *Their tongue ſhall conſume away in their mouth.* What might the reaſon be of that judgment? Becauſe happly many that cannot, or dare not fight with their hands, for feare of the law, yet fight againſt Gods Miniſters and his ſeruants with their tongues: Well, God hath a plague to ſmite ſuch ſinners. Though they ſmite but with the tongue, yet God wil ſmite them, and give them their portion with the reſt of the adverſaries of the Church. And if God will not ſpare ſuch ſmiters, how much leſſe will hee ſpare ſuch as ſmite with the ſword?

Terrour to all ſmiters, either with hand or tongue, Smite on, goe on in your malicious courſes, doe ſo, but yet know that there is a ſmiter in heaven that will meet with you. *Had Zimri peace who ſlew his maſter?* So ſaid *Iezabel* *Vſe* 1.

to *Iehu*, and ſo may it be ſaid in this caſe. Search the Scriptures, ſearch the hiſtories of the Church; Had ever any ſmiters peace, which lifted up eyther hand, or tongue, againſt any of the Lords people? Did ſmitets ever ſcape ſcot-free? Had they any cauſe to brag in the end? Had they ever any cauſe to brag of the laſt blow? Did *Herod* proſper that ſmote *Iames* with the ſword? did *Ananias* proſper that ſmote *Paul*? Did the *Egyptian* proſper that ſmote the *Hebrew*? Did *Doeg* proſper who was a *tongue-ſmiter*, as well as an *hand ſmiter Pſal* 52. Oh conſider this you that dare lift upon your hands and tongues againſt a good Conſcience, & be afraid of Gods ſmiting hand, tremble to meddle in this kind. Learne to hold your hands and tongues, unleſſe ye long to feele Gods ſmiting hand. Eſpecially take heed of ſmiting Gods Miniſters in any kinde, *Deut.* 33. 11. *Levy* hath a ſtrange bleſſing, *Bleſſe Lord his ſubſtance, and accept the worke of his hand*, ſmite *through the loynes of*

them

them that rise against him, & of them that hate him, that they rise not againe. God saw, that of all others *Levy* would bee most subject to the blowes of fists, and tongues, and therefore hee is fenced with a blessing for the nonce, to make smiters feare to meddle with him, or if they wil needs meddle, yet to let them see that it were better to wrong any other Tribe then that; God would smite them, and smite them to the purpose, that shall offer to smite him.

Vse. 2.

Here is that which may make Gods people comfortably patient under all the wrongs & injuries of smiters in any kinde. Here is that may make them by patience to possesse their soules, and may make them hold their hands and their tongues from smiting. Smite not thou, God will smite smiters. Indeed when wee will be smiting, we prevent Gods smiting, & so they have the easier blowes by the meanes: For what are our blowes to the Lords; Do as Christ did, 1 *Pet.* 2. 23. *Who when he was reviled reviled not againe; but committed himselfe*

ſelfe to him that iudges righteouſly. It is beſt leaving them to the Lords hand. Pray for thy ſmiters, that God would give them ſmiting hearts, that their hearts may ſmite them ſo their ſmiting; pray to God if hee ſee it good they may bee ſo ſmitten. This is a revenge will ſtand with charity. Yet if not, leave them to God who beſt knowes how to ſmite ſmiters.

Vſe. 3. It is great comfort againſt the ſore afflictions of Gods Church at this preſent. The enemies of the Goſpell have ſmitten Gods Church with a ſore blow. Well, yet let us not bee out of heart, the time will aſſuredly come, that God will ſmite theſe ſmiters. The time will undoubtedly come, when God will ſmite that whited wall, that Romiſh *Ananias*, that ſcarlet whore that animates and ſets a worke thoſe ſmiters. It was low with *Devid* when he fled from *Abſalom*, and was glad to receive reliefe from the children of *Ammon*. 2 *Sam.* 17. 27. But cha. 18. *Ioab* ſmites *Abſalom* with three darts, and

Devid

David returnes in peace, and *Psal.* 3. 7. blesses God for *smiting his enemies vpon the cheek bone*. How did the Egyptians oppresse and smite the poore Israelites *Exod* 2. 11. and *Ex.* 5. 14? But at last *Exod* 12. God smites the land of Egypt, and the first borne, & *Ex.* 15. 6. *dasht in pieces* these smiters. See how hard it went with *Israel*, 1 *Sam.* 4. 10. 11. *And the Philistims fought, and Israel was smitten, and there was a very great slaughter; for there fell of Israel thirty thousand footmen, and the Arke of God was taken.* Behold what a terrible blow here was given: The Priests slaine, and the Arke captived, as if God himselfe had beene taken prisoner, and yet at last, 1 *Sam.* 5. 6. God smites these smiters, *but the hand of God was heavy upon them, and smote them with Emerods*, yea as *David* sings, *Psalm.* 78. 66. *He smote his enemies in the hinder parts, he put them to a perpetuall reproach*, Hee smites them reproachfully. Sometimes he smites enemies on the cheeke bone, *Psal.* 3. 7. Sometimes he smites them

them in the hinder parts, both are disgracefull and reproachfull, but the latter the worse, a disgraceful thing to be scourged and whipt like boyes. Antichristian smiters do prevaile, and happely may yet much more, and may give yet sorer blowes, but yet as in *Nebucadnezzars* dreame, *Dan.* 2. 34. 35. the stone cut out without hands *smote* the Image upon the feet, and brake them in pieces, so that the iron, brasse, clay, gold, all became *like the chaffe of the summer threshing floores*: So will Christ in his good time smite these smiters, so that their place shall be no more found.

Doct. 1. *God shall smite thee.* Observe *the marvellous equitie of Gods administration in the executions of his justice.* God fits his punishments to mens frames. Here we see the truth of that, *Matth.* 7. 2. *With what measure ye meet, it shall be measured to you againe.* If *Ananias* smite *Paul*, God will smite *Ananias*. *Smiting* was his sin, *smiting* shall be his punishment. *Paul* sayes it, God shall judge thee

thee, or plague thee, but God *ſhall ſmite thee*, to teach that God doth not only iuſtice upon ſinners, but that there is a *retaliation* in Gods iuſtice, a recompenſing with the like. That looke as amongſt the Iudicials of the Iews there was a law of retaliation, *Eye for Eye, tooth for tooth, hand for hand*; That if a man wronged another with the loſſe of an eye, he was not onely to be puniſhed, but to be puniſhed in the ſelfeſame kinde, to loſe an eye himſelfe; ſo the Lord for the moſt part followes the ſame courſe in diſpenſation of Iuſtice. If men *ſmite*, God will not onely puniſh, but *ſmite*.

That looke as it is in the caſe of obedience, ſo is it in the caſe of ſin. When men yeeld obedience to God, hee not onely rewards their obedience with a recompence, but with a recompence of *Retaliation*. Prov. 3.9. Honouring God with the increaſe of the fruits, is requited from God with the recompence of the increaſe of the fruits. *Abraham* ſpares not his ſeed, therefore God

God wil multiply his seed, *Gen.* 22.16. 17. It was in *Davids* heart to build God an house, therfore God wil build him an house, 2 *Sam.* 7.2.5.11.

Thus it is also in the case of sinne; this is the rule the Lord proceeds by often in his Iustice, to meet with wicked men in their kind. As *with the mercifull he shewes himselfe mercifull*, so with the *froward hee will shew himselfe froward*, Psal. 18.25,26. And if men will *walke contrary* unto him, he will *walke contrary* unto them, *Levit.* 26. And he will crosse them that crosse him. And those that will not hear when he calls, he will not heare when they call, *Prou.* 24,28. For the better cleering of this point, we may see the truth of it in divers particulars.

1. Gods punishments are in the *same manner*. The same manner of sinne, the same manner of punishment. *Ananias* smites *Paul* in a barbarous and a malicious manner, he himselfe was cruelly smitten, and slaine. The sinne of the *Sodomites* was a sinne against nature, their

their puniſhment was after the ſame manner, fire deſcended from heaven. It is unnaturall for fire to come downwards. They ſinne unnaturally, fire comes downe unnaturally. The *Philiſtines* not onely ſmite *Iſrael*, but they doe it with a *ſpightfull heart*, & meerely for *Vengeance Ez.*25.15. Therefore *vers.*17. *I will execute great vengeance upon them with furious rebukes.* Vengeance for vengeance, māner for manner. Such was the late remarkable Iuſtice of *God* upon that popiſh Conventicle in the Citie, many of that crue were fallen from God and fallen from the truth; the Lord ſlaughters them by a fall. A fall was their ſinne, a fall was their death, there was a fall for a fall.

2. Gods puniſhments are in the ſame kinde. Looke in what kind the ſinne is, of the ſame kinde is the puniſhment. *Sodomes* ſinne was in fiery luſts, they were in their ſinne ſet on fire from hel. Their puniſhment was of the ſame kinde; God raines downe fire from heaven upon them. A fiery ſinne, and a fiery

fiery punishment. Memorable in this kind was the justice of God upon that notorious and fiery persecutor *Stephen Gardiner*, who would not sit down to dinner til the newes came from *Oxford* of the fire set to *Ridley* and *Latimer*; but before his meale was ended, God kindled a fire in his body, which ere long dispateht him, and made him thrust his tongue blacke out of his mouth. Such was Gods justice upon *Adonibezek*, *Iudge* 1.7. in the cutting of his thumbes, and his great toes. *Threescore and ten Kings having their thumbes and their great toes cut off, gathered their meat under my Table.* As *I have done, so God hath requited me.* God hath met with me in mine owne kinde, he hath paid me with mine owne coine. Thus was Gods justice divers wayes upon the *Egyptians*. They threw the *Israelites* children into the waters, and stayned the waters with *blood*, therefore God turnes their waters into blood. To which that place alludes, *Apo.* 16.4.5. *And the third Angell powred out his*

Acts and Mon.

viall vpon the waters, and fountaines of waters, and they became blood. And I heard the Angell in the water ſay, Righteous art thou O Lord, &c. becauſe thou haſt iudged thus, for they have ſhed the blood of Saints and Prophets; and thou haſt given them blood to drinke. Where not onely the Iuſtice of God, but alſo the equitie thereof is magnified, not onely becauſe God had *iudged*, but becauſe he had iudged *thus*. Againe, the *Egyptians* deſtroy the males of the childrē, God meets with them in ther kind, he ſmites the firſt-born throughout all *Egypt*. The *Egyptians* drowne the *Iſraelites* Infāts in the waters, God payes them in their kind, he drownes the *Egyptians* in the waters of the red ſea, there is *drowning* for *drowning*, and *waters* for *waters*. *Nadab* and *Abihu*, ſinne by fire, *and Leuit.* 10. 2. *There went out a fire from the Lord, and deuoured them.*

How many fires hath the Whore of *Babylon* kindled, wherin ſhe hath conſumed to aſhes the Saints of God, God

will plaugue her with an end suting with her sin, *Apoc.17.16.* she her selfe shall be burnt with fire. *They shall eate her flesh, and burne her with fire.* There is *fire* for *fire*, *Apoc.9.12.* she there darkens the light of the truth, with the smoake of heresie and superstition; *There arose a smoke out of the pit, as the smoake of a great furnace, and the Sunne and the ayre were darkened by reason of the smoake of the pit:* And *Apoc.18.9.18.* There wee finde the *smoake of his burning.* There is *smoake* for *smoak.* God will make her *smoake* in the end that hath brought such a deale of spirituall *smoake* into his Church: & as that Emperour said, *Let him perish with smoake that sold smoak*; so hath she perisht with *smoak* at the last, that hath put out the eyes of so many thousands with the *smoake* of heresie and superstition. This was that justice of God which the Papists Powder-Martyrs, *Catesby*, and some others of them were forced to acknowledge, when they who had thought to have blowne up the State with *Powder*, were

Fumo pereat qui fumum vendidit.

were themselves spoyled with *Powder*, a sparke of fire flying into it, as they were drying it, and preparing for their defence.

Such is that Iustice of God threatned, *Hab.*2.15.16. *Woe unto him that giveth his neighbour drinke, that putteſt thy bottle to him, and makeſt him drunken alſo, that thou mayeſt looke on their nakedneſſe, Thou art filled with ſhame for glory, drinke thou alſo, and let thy fore-skinne be uncovered, the cuppe of the Lords right hand ſhall be turned unto thee, & ſhamefull ſpuing ſhall be on thy glory.* A good place for drunkards to thinke upon, eſpecially ſuch whoſe glory is their ſhame, whoſe glory is to make others drunke. They ſhall have *cuppe* for *cuppe*, *nakedneſſe* for *nakedneſſe*, *ſpuing* for *ſpuing*. As they have made others ſpue and vomit, through oppreſſion by drinke, ſo will God give them ſuch a draught of the bitter dregs, of the cuppe of his wrath, that ſhall make them ſpue their very hearts out, as *Ier.* 25. 27. *Drinke and bee drunken, and ſpue and fall, and riſe*

no more, becauſe of the ſword which I will ſend amongſt you. Of this kinde was that Iuſtice of God upon *David* himſelfe. Hee killes *Vriah* with the *ſword*, therefore the *ſword* ſhall not depart from his houſe; He defiles the wife of *Vriah*, therefore his Concubines are defiled by *Abſalom*. This is that Iuſtice, *Apoc.* 13.10. *He that leadeth into Captivity, ſhall goe into Captivity; he that killeth with the ſword, muſt be killed with the ſword.* It was the moſt righteous hand of God vpon *Saul*, that hee that put Gods Prieſts to the ſword ſhould fall vpon his owne ſword; & iuſt with God that *Elymas* the Sorcerer, that would have kept the Deputy in ſpirituall, ſhould himſelfe be ſmitten with bodily blindneſſe.

3. Gods puniſhments are oft in the ſame part, and member of the body wherewith men have offended. That look as renowned *Cranmer* dealt with himſelfe at his Martyrdome; That hand wherewith he had ſubſcribed to the ſixe Articles, that hand hee firſt

firſt put in the fire, in an holy revenge vpon himſelfe; even ſo deals the Lord very often in his Iuſtice; That which men have made the Inſtrument of their ſinne, God makes the ſubiect of his Iudgements. *Abſoloms* pride, and his weakeneſſe, lay where *Samſons* ſtrength was. *Abſaloms* hayre was *Abſaloms* pride, therefore *Abſaloms* hayre, as it is conceived, was *Abſaloms* halter, and whileſt he will needs ſpare the Barber a labour, hee alſo ſpares the Hangman a labour. Such was Gods Iuſtice upon *Samſon* himſelfe. He can finde none to be the *pleaſure of his eies*, as the Prophet ſpeaks of his wife, *Ezek*, 24. but *Philiſtimes*, Iudg. 14. 2. 3. and Chapter 16. 1. and ſo in the love of a *Philiſtim*, *Dalilah*, he abuſes his eyes. What is the iſſue? At laſt the *Philiſtims* put out his eies. God puniſht the abuſe of his eyes with the loſſe of his eyes, and thoſe eyes that loved *Philiſtims*, were pluckt out by *Philiſtims*.

Memorable in this kinde was Gods

juſtice upon that French King *Henry* the ſecõd, who in a rage againſt a Proteſtant Counſellor, committed him into the hands of one of his Nobles to bee impriſoned, and that with theſe words, That *hee would ſee him burned with his owne eyes*. But marke the juſtice of God, within a few dayes after, the ſame Noble man with a Launce put into his hands by the King, did at a tilting run the ſaid King into one of his eyes, whereof he dyed.

Of this kinde was the Iuſtice of God upon *Zachary*, *Luke* 1. Offending with his tongue in that queſtion, *How can this be?* he is puniſhed with the loſſe of the uſe of his tongue, and ſpeech for a time. The rich gluttons tongue had denyed *Lazarus* a crum, therfore it is denyed a drop of water. The ſame glutton had abuſed his tongue in gluttony and therefore his *tongue* hath a peculiar torment in hel. So thoſe *Zac.* 14. 12 had their *tongues* conſumed in their *mouths*, like enough as with their hand ſo with their tongues they had fought againſt

againſt *Ieruſalem*.

Such was Gods Iuſtice upon *Ieroboam*, he ſtreteches forth his arme againſt the Prophet, and the Lord withers it. He with his arme threatens to ſmite, & God ſmites him in his arme. Like that iuſtice which was done upon the Emperour *Aurelianus*, who when he was ready to ſubſcribe, and ſet his hand to an Edict for the perſecution of the Chriſtians, was ſuddenly cramped in his knuckles, and ſo hindred from it by the iudgement of GOD. *Euſeb. lib. 7 cap. 29.*

I may not here omit that notable inſtance of GODS Iuſtice upon *Rodolph*, Duke of *Suevia*, he whom the Pope ſtirred up againſt his lawfull Lord and Soveraign, againſt his Oath to uſurpe his crowne and Empire. This *Rodolph* in his Warres for the Empire, was wounded in the right hand, of which wound he dyed, and at his death acknowledged Gods Iuſtice in theſe words; *You ſee*, ſaith hee to his friends, *here my right hand*

wounded; with this right hand I sware to my Lord Henry *the Emperour. But the command of the Pope hath brought me to this, that laying aside the respect of mine Oath, I should vsurpe an honour not due to me. But what is now come of it? In that hand which hath violated mine Oath, I am wounded to death.* And so with anguish of heart he ended his dayes. An example so much the rather to be marked, that men may see how God blesses the Popes blessings, and his dispensations with Oathes, especially, when they are given to arme men to rebellion against their lawfull Soveraignes.

4. The equitie of Gods justice appeares in that, *Prov.* 26.27. *Whoso diggeth a pit shall fall therein, and he that rolles a stone, it will returne upon him.* Such was Gods justice upon *Haman*, he makes a gallowes for his owne necke. Hitherto we may referre the justice of God, when God turnes mens beloved sins into their punishments. Whoredome was the Levites Concubines sin? *Judg.* 19.2. and Whoredome was her

Videtis manum dexteram meam de vulnere sauciam. Hac ego iuravi Domino meo Henrico ut non nocerē ei, nec insidiarer gloriæ eius, Sed iussio Apostolica Pontificumque petitio me ad id adduxit, ut iuramenti transgressor haverem mihi indebitum vsurparem. Quis igitur finis nos exceperit, videtis quia in manu unde iuramenta violati mortale hoc vulnus accepi, &c.

Morn. Myst. Iniq. p. 259.

her death, *vers.* 26. The Lord. *Deu.* 28. 27. threatens the *botch of Egypt*, & how frequently is the sinne of uncleanneſſe smitten with the *French botch*, the fruit of the sinne? How frequent are the examples of Gods Iuſtice upon drunkards: drunkenneſſe their ſinne, and drunkennes their death. And ſo that Proverbe is often verified, *Prov.* 5. 22. *His owne iniquitie ſhall take the wicked himſelfe, and he ſhall be holden with the cords of his ſinnes.*

5. The equitie of Gods Iuſtice appeares in this, when he makes *the place* of ſinne, *the place* of puniſhment. Wee have frequent examples of this in Scripture. This was threatned *Ahab*, 1 *King.* 21. 19. *In the place* where dogs licked the blood of *Naboth*, ſhall dogs licke thy blood. And this was made good, 2 *King.* 9. 26. In *Tophet the place* where they had ſlaine their Sonnes, and Daughters, would God ſlay the *Iewes*, *Ier.* 7. 31, 32. And as their *houſes* were the places of their *ſins*, ſo ſhould their *houſes* be the *places* of their puniſhment,

nishment, *Ier.* 19. 13. And because the Sabbath was prophaned *in the gates of Ierusalem*, therefore in the gates thereof would God kindle a fire, *Ier.* 17. 27. And remarkeable is that, *Ezek.* 6. 13. *Their slaine men shall bee amongst their Idols round about their altars, and under every thick Oake*, the place *where they did offer sweet savour to all their Idols*. Such was the Iustice of GOD in that late blow upon the Popish company. In the very place where they used to dishonour GOD, the hand of GOD was upon them, they were slaine, and their carcasses crushed in the place of their Masse-worship, the first floore falling into their Massing place, & so they and their Crucifixes and Images, all dashed together, God doing with them as with the *Egyptians*, *Num.* 33. 4 not onely smiting them, but also *executing judgement upon their gods*: yet, not onely so, but executed them and their gods, in the *self same place*, where GOD had been by them so much dishonoured.

6. The

6. The equitie of Gods Iuſtice is to be ſeen in *the time* of his puniſhments. God oft makes *that time* wherein men have ſinned *the time* of his judgements. At the time of the Paſſe-over did the Iewes crucifie Chriſt, and at the time of the Paſſeover was Ieruſalem taken. Heavy is the calamity that is befallen the Churches beyond the Seas, the time wherein the firſt blow was given is not to be forgotten. The firſt blow was upon the Sabbath, upon that day was *Prague* loſt. What one thing have all thoſe Churches fayled in more, then in that point of the religious obſervation of that day; That day they neglected to ſanctifie by obedience, upon that day God would be ſanctified in his juſtice upon them, and *in the time* would have them read one cauſe of their puniſhment. Neither is the time wherin God did that late juſtice upon thoſe Popiſh perſons to be forgotten. It is ſomewhat, that after their Roman accoũt, it was upon their *fift of November*, *God* would let thoſe of that Ieſuited

Iesuited brood see how good it was to blow up Parliament houses, and happily would have them learne more loyalty and religion, then to scoffe at our new holy-day.

Of this kind was Gods justice upon one *Leaver*, who rayling on the worthy Martyr and servant of Christ, M. *Latimer*, saying, *that hee saw that evil favoured knave* Latimer, *when hee was burned, & that he had teeth like an horse*, his Son the same houre, & at the same time as neere as could bee gathered, wickedly hanged himselfe. And the same was Gods justice seazing upon *Steven Gardiner*, the same day that *Ridley* and *Latimer* were burned.

Sinee then there is such an equitie in Gods administration of justice, let it be our care and wisedome to observe the same. Learne to comment upon Gods workes of Iustice, & to compare mens wayes, & Gods workes together. God is to have the praise and glory of his Iustice upon others, as well as of his mercy to our selves, now we shall then be

be beſt able to give God this glory, when we ſo obſerve his adminiſtratiō, that we may be able not onely to ſay, The Lord is juſt, but the Lord is juſt in this, and that particular, when we can ſay, as *Revel.* 16.5. not onely *Righteous art thou O Lord that judgeſt*, but righteous art thou O Lord that *judgeſt thus. Thus* they ſinned, and *thus* are they puniſhed. It is good to obſerve al the circumſtances of *Gods* Iuſtice, that ſo not onely the juſtice but the wiſdome and equity of Gods juſtice may be ſeene; and this is to trace the Lord by the foote: *Pſa.* 68.24. Eſpecially we ſhould be thus wiſe in perſonall evills that befall our ſelves, that by our puniſhment, and the circumſtances thereof, we might be led to the conſideration of our ſinnes, and ſo might ſay as *Adonibezek*; *As I have done, ſo hath God rewarded me.*

Learne to give *God* the praiſe of his equitie as of his iuſtice. So doth *David* Pſ. 7.15.16.17. *I will praiſe the Lord* according *to his righteouſneſſe.*

Tremble

Tremble and ſinne not. Take heede how and wherein we ſinne, leſt by our ſinnes we teach *God* how to puniſh us. Take heed of abuſing thy tongue in ſwearing, rayling, ſcoffing, leſt *God* lay ſome terrible judgement upon thy tongue here, or ſome peculiar torment upon thy tongue in hel hereafter. Take heed what meaſure thou meaſureſt to others, leſt thou teach *God* to meaſure the ſame to thy ſelfe. Take heed that thou make not thine houſe a denne of ſpuing drunkards, leſt *God* make thine houſe to ſpue thee forth: Take heede how thou uſe thy wits, thy ſtrength; take heed of ſinning in thy Children, or any thing elſe thou haſt, leſt *God* make the matter of thy ſinne, the matter of thy puniſhment.

FINIS.

THE MISCHIEFE And Miserie of *Scandals* Both *Taken*, and Giuen.

By IER. DYKE, *Minister of Epping in Essex.*

Wherfore let him that thinks he stands takeheed least he fall. 1. Cor. 10. 12.

Aug. de verb. Dom. Serm. 52.

Imo vtinam terruerim, vtinam aliquid egerim. Vtinam qui sic fuerat, vel quæ sic fuerat non sit vlterius. Vtinam verba ista infuderim & non effuderim.

LONDON,
Printed by *W. S.* for *R. Milbourne*, in Pauls Church-yard at the Greyhound
1632.

TO THE RIGHT HONOVRABLE Ladie, the Ladie *ELIZABETH*, Counteſſe of *Winchelſey*, *his Noble* PATRONESSE.

MADAM,

IT is not vnknowne vnto your Honour, what firſt occaſioned mee to meddle with this Subiect. That which firſt moued me to preach it in

mine owne Charge, hath also induced mee to make it more publique. I conceiued it might bee a worke well worth the while to vindicate, as much as in mee lay, the Honour of God from that impeachment it commonly receiues from Scandals, to heale the bleeding wounds they vsually giue to the profession of Godlinesse, to stop the mouth of iniquity which they set so wide open, and to giue men notice of the great danger that both the taking, and giuing of Scandal may bring them into.

I obserue, that men doe with the Scandals of Professours, as the Leuite *did with the twelue partes of his Concubine, they* send them thorough all the quarters of Israel. *It were happie that such foule actions as trench to the dishonour of God, and Religion might*

Iudg 19.29.

be

be buried in eternall silence, and neuer be published, Publish it not in Gath: *But since that is impossible, but that they will be* published in Gath, *What inconuenience is it that something bee* published *in, and* sent into the Coasts of Israel, *that may stop the mouthes of the men of* Gath, *that may saue the Honour of God, and Religion, and that may discouer and preuent the danger of Scandalous euils.* 2. Sam. 1.

I confesse, that when I considered how frequently Scandals haue fallen out, and what a world of mischiefe hath beene done by them, I wondred, that no man, for ought I know, or can learne, had hitherto medled with this Argument so needfull, and so vsefull, and therefore thought it would not be lost labour to doe something in this kind.

And what I haue done, I now make bold to present vnto your Honour, as presuming that that shall be welcome to you that pleades for the Honour of God, and his Truth. I acknowledge my selfe many wayes deeply engaged to your Honour, and the many fauours I haue receiued from you, binde me to a thankefull acknowledgement of them. May it please you therefore to accept of this small Treatise *as a publike testimoniall of my thankefulnesse. Which if you shall please to doe, I shall reckon it as a superadded fauour to all the rest, and to my thankefulnesse to your selfe, shall adde my daily prayers to the God of all Grace, for his blessing vpon your noble Family, both roote and branch, and that he would not onely continue to you the blessing of the*

left

left hand, Riches and Honour, *but giue you the blessing of the* right hand *also* length of dayes, *and with them both, the best of his* blessings, All spirituall blessings in heauenly places in Christ Iesus. *This shall bee the daily suite of*

Prou. 3, 16.

Your Honours Seruant in the Gospell of Christ Iesus.

Ier. Dyke.

To the Reader.

THere is not any one thing that Satan the professed enemie of Mankind labours, and endeauours more, then the hindrance of the saluation of man. There is but one way to Heauen, that which *Peter* cals the *way of Truth*, 2. *Pet.* 2. 2. which *Salomon* cals *the way of good men*, *Prou.* 2. 20. which *Isai* cals *the way of Holinesse*, *Isai.* 35. 8. which *Ieremie* cals *the old*, *and the good way*, and *the ancient pathes*, *Ier.* 6. 16. 18, 15. Now Sathan to keepe

epe men from Heauen, doth his
moſt to make men ſtumble at,
from the ancient pathes, that by
ing offence at the waies of God,
ſlking, and diſtaſting them, the
lation of their ſoules might be-
come impoſſible.

To effect their ſtumbling at thoſe
ayes Sathan layes many and ſun-
rie kinds of ſtumbling blocks in
he wayes of men. But yet amongſt
hoſe many ones, I find there bee
me more dangerous then others,
nd by which the Deuill preuayles
uch more then by the reſt. And
hoſe I obſerue and conceiue to be
pecially theſe three.

1. The Reproach, Contempt,
nd Obloquie, that by ſome men is
ually caſt vpon Religion and the
nſcionable profeſſion, and Pro-
eſſours thereof. Sathan tels men
hat if they will needs goe this way
ey ſhall haue a deale of filth and
rt flung in the faces of them, that

they

they must looke to be scorned, and Reproached, as if they were the very *Of-scourings of the earth.* And this very thing starts and stumbles not a few. Some will better abide a stake, then some others can a mocke. *Zedekiah* could happily haue found in his heart to haue hearkened to the Prophets counsell, but that this lay in the way, *I am afraid of the Iewes, least they deliuer me into the Caldæans hands, and they mocke me, Ier.* 38.19. It was death to him to be mocked. But all considered, we shall see how little reason any haue for this to stumble at Religion. For doe but consider who they are commonly that mock at Godlinesse. Doe but obserue their Character in the Scriptures, and you shall finde them such as these. A company of Hypocrites. *Hypocrites all mockers, Psal.* 35.16. A crue of Drunkards, *Psal.* 69.12. *I am the song of Drunkards.* A sort

of

ritious persons, following their
lts, *There shall come scoffers walking after their owne lusts*, 2. Pet. 3. 3.
company of *Abiect persons*, Psal.
5. Like those enemies, *Acts* 17.
Lewd fellowes of the baser sort. A
ut of prophane godlesse irreligi-
s Atheists that do no more know
e Power, then Turkes, and Hea-
ens know the truth, of Godlines,
*The foole hath said in his heart there
is no God, you haue made a mocke
at the counsell of the poore, because
he Lord is his trust*, Psal. 14. 1. 6. It is
shrewd suspition, that he that is
Mocker is an Atheist, It well be-
owes him to mocke at Religion
at denies a God, and it is a signe
at he denies a God, that mockes
Godlinesse, And will any wise
an stumble at Religion for such
ens Mockes and Reproaches?
What can be expected better from
em? It was a good answere that
at Oratour gaue *Salust*, *Neque e-*

Orat. in Salust.

nim

nim qui, ita vt tu, vixit, aliter quam tu loqui potest, It cannot be but that he that liues thy life, should speake thy language, and it is an answere will serue the turne in this case; To looke for other language from men of so ill lifes, were to expect to gather grapes of thornes. Let no man for such mens mockes and reproaches bee stumbled at Religion, or thinke euer the worse of it. A man would choose his Religion by such mens enmitie, and it is the great honour of Religion that it hath such Aduersaries. * It was that wherein the Primitiue Christians vsed to glorie that they had *Nero* their first Persecutor, and condemner of their persons and Religion, *Inasmuch as they that knew him could not but know that it must needs bee some great good which* Nero *did condemne.* It was the honour of Christians, and their Religion that *Nero* and such as he was, *vniust, vngodly,*

* *Consulite commentarios vestros, illic reperietis primum Neronem in hanc sectam tum maxime Romæ orientem Cæsariano gladio ferociisse. Sed tali dedicatore damnationis nostræ gloriamur. Qui enim scit illum, intelligere potest nonnisi aliquod bonum grande à Nerone damnatum. Tentauerunt & Domitianus, &c.—Tales nobis semper Insectatores, Iniusti, Impij, Turpes quos & ipsi damnare consuestis, à quibus damnatos restituere soliti estis.* Tertull. Apol. cap. 5.

gally, *filthy persons*, whom the Heathen themselues condemned were the soreſt, and bittereſt enemies they had. No wiſe man would haue ſtumbled at Chriſtian Religion, becauſe it had ſuch an enemie as *Nero* was, A wiſe man would haue loued it the better. The caſe is the ſame here, It is the honour of Godlineſſe, and Religion, that it hath *Hypocrites*, *Drunkards*, *vitious followers of their luſts*, *baſe and vile fellowes*, *godleſſe Atheiſts*, for their ſcoffing Aduerſaries. It muſt needs bee ſome great good which they hate, and ſcorne, I know ſcarce a better argument to perſwade men to loue and embrace it, then that ſuch men hate and deride it.

1. The Pouertie, the meane, and homely outſide of ſuch for the moſt part, as receiue & profeſſe Chriſt, and his Goſpel. What ſhould you be looking this way, ſayes Satan; Haue *any of the Rulers*, *or of the Pha-*

Pharisees beleeued on him? But this people, &c. Iohn 7. 48. What a fond thing is it to follow this Christ whom none but a company of the meaner sort of people follow? The greater, and richer sort of the world they like not, nor look not this way, but onely a few of the lower ranke, and condition of men. And how euer many are stumbled at this, yet indeed little reason is there that any should in such a case be scandalized. So much the lesse reason because our Sauiour hath so fore-armed and fenced vs against this Scandal, *Math. 11. 5, 6. The poore receiue the Gospel.* Why then, might some say, wee will not receiue this Christ, and this Gospell, which for the most part onely the poorer sort receiue. Therefore see what our Sauiour addes to preuent such scandal. *And blessed is hee that is not offended in mee*, that is *in mee* a Christ receiued

ued and professed by the poorer sort. How could men like well of Godlines in *gay apparell*, and with *a gold ring*, but the vile rayment makes it vile in their eyes, who consider not that God hath chosen the vile things of this world, to confound the things that are mighty, that God hath chosen *the poore of this world* rich in faith, heyres of the kingdom which he hath promised, *Iam.* 2. 5. When **Iulian* the Pelagian gibed *Augustine* that he had not the wise sages, nor the learned Senate of Philosophers, *but onely a company of meane tradesmen, handicraftes men of the vulgar sort*, that tooke part with him, he sweetly answers, *Thou reproachest the weake things of the world, which God hath chosen to confound the things that are mighty.* That one thing may suffice to keepe men from stumbling at homely outsides. Specially if men had but an eye of faith

* Iulianus dixit, *& si Philosophorum ego Senatū aduocauero tu continuo sellularios opifices, omneq; in nos vulgus accēdas*, Augustinus dixit. *Contumeliosus es in infirma mundi quæ elegit deus vt confunderet fortia.* Aug contr. Iulian. Pelag li. 1.

in their heads. Carnal eyes that are dazeled with the glittering outsides of worldly glories are offended at such seeming baseneſſe, but faith blindes it selfe against such fleshly Scandals, and will not see them, when it sees them, but lookes thorough them, and sees glory thorough them. *Ioh.* 1. 14. *And the word was made flesh, and wee beheld his glory, as the glory of the onely begotten sonne of the father*, though his glory were obscured with the vaile of the flesh, yet this vaile hides not glory from the eye of faith, faith did looke thorough this vaile and easily discerned him the glorious, & onely begotten sonne of the father, euen in the abasement of his Incarnation. The wisemen that came from the East, when they saw *Herod* at *Ieruſalem*, happily in all his royall Robes, yet fall not downe nor worship him; They come to *Bethlehem* and finde Christ in a poore

poore fashiō, happily in little better then rags, & yet they fall downe & worship him. Why fall they downe before a meane poore Christ, and not before a Magnificent, & glorious *Herod*? Why rather are they not scandalized at Christs baseneſſe and pouerty? This is the excellency of faith, In Christs Infancy it saw Antiquity, in his baseneſſe beauty, in his meanneſſe maieſtie, and more glory in Christs rags, then in *Herods* Robes. So surely if men did liue and walke by faith, and not by sight, neuer would Christ nor his Truth be stumbled at for the homely and poore outside of those that profeſſe him. The purblind eye of fleſh cannot pierce through theſe vayles and cloudes, And what wonder is it to see a blinde man stumble?

3. But yet the soreſt and greateſt stumbling blocke of all, is the scandalous sinnes and falles of such as

profeſſe religion, certaine it is that theſe of all others are the moſt perillous ſtumbling blockes by which Satan cauſes multitudes of men to ſtumble at religion, and workes them to the diſlike of the wayes of ſaluation. Afflictions and Perſecutions for the Goſpells ſake are dangerous ſtumbling blockes, and by reaſon of them many are ſo offended at religion, as that they turne their backes vpon it, *Matth.* 13.21. *When tribulation, or perſecution ariſes becauſe of the word, by and by he is ſcandalized.* So that Perſecutions cauſe Scandal. But yet the Scandals that come by the euill lifes of profeſſours are in ſome ſenſe farre more dangerous and hurtfull then thoſe ſcandals that come from Perſecutions. Though the ſcandal of perſecution ſtumble & beate off many, yet haue very many beene gayned to a loue, and liking of Religion, by the Patience,

ence, Courage, & Constancy of the Saints of God in Persecution. But neuer were, nor wilbe any gayned thereunto by the scandalous falles of professours. Persecutions keepe men off by feare, but Scandalous sinnes by Hardening mens hearts. There is far more hope, and possibility of gayning a man that is kept off by feare, then of such as are kept off by a setled, resolued Hardnes of Heart. In scandals of the Crosse men may haue some secret likings of the Truth, may haue secret purposes in better times to owne it, but in scandals of euill example, men grow to an open, and professed dislike thereof. In scandals of the crosse, there is not alwayes a dislike of Religion it selfe, but onely of the hard termes, with which it must bee receiued, but from scandals of euill life growes a dislike of Religion it selfe. Notwithstanding the scandal of the crossemen may haue an Ho-

norable, and a good conceit of Religion, but ſcandals of euill life breede, and nouriſh a baſe and a vile eſteeme thereof in the hearts of men. So that perſecutions doe not doe that miſchiefe that ſcandalous faſles doe. *Malicious perſecutours* in ſome ſenſe doe not that hurt that *ſcandalous profeſſours doe.*

Now ſcandalous euents being ſo miſchieuous & pernicious, and yet withall ſo common, & ſo frequent, why may it not bee a worke of charity to counterworke Satan, and to remoue out of the way theſe dangerous ſtumbling blockes, at which ſo many fall to their vtter ruine, and deſtruction.

As Satan *Balaam*-like *caſts* ſtumbling blocks in, ſo ſhould it be our care to *take* vp theſe ſtumbling blockes out of mens wayes. It is not enough for vs that wee *put not a ſtumbling blocke*, or an occaſion to fall in another mans way, as the Apoſtle

Apostle aduises *Rom.* 14. 12. But when others haue done it, our endeauour should bee, to take such a stumbling blocke out of the way. It is Gods owne commandement we should so doe, *Isay* 57.14. *Take vp the stumbling blocke out of the way of my people.* It were happy if wee could preuent scandals, but since that cannot bee (*for it must needs be that offences come*) the next happinesse is to preuent their mischiefe, that though they doe come, yet they may come with as little hurt as may be. * The which thing who so will not, nor cares not to doe, shall not bee without blame, and who so endeauours to doe shall not be without his reward. The which worke who so doth not when occasion serues, fulfils not his ministry, and the which worke who so doth, he doth an excellent and a worthy worke, euen the worke of Angels. * *Is it not the worke of Angels,*

* *Esto quod alius mouerit scandalum, profecto compescere ves potestis. Nolle compescere sine culpa erit? Aut velle compescere sine gloria erit?—Si ergo vos scandalum cum possitis non tollitis, plane non impetis ministerium vestrum.* Bernard. Epist. 200. ad vulgar. Episco. Audegav.

* *Annon denique ministerium est Angelorum tollere scandala de regno Dei? Si dixeritis quid ad nos, &c.* Bernard. ibid.

gels, sayes *Bernard*, *to take scandals out of the Kingdome of God?* Yea we find it to be so, *Mat.* 13.41. *The sonne of man shall send forth his Angels and they shall gather out of his Kingdome all scandals.* It is therefore not onely a *Charitable*, but an *Angelicall* worke to gather out scandals, and take vp the stumbling blockes that Satan casts in mens way to heauen.

The same spirit should be in all Gods ministers which was in *Paul*, 2. *Cor.* 11. 29. *Who is offended, or Scandalized, and I burne not?* In cases of scandal hee was all on fire, not only in regard of his griefe for, but in regard of his zeale against them. Hee burned with an holy zeale, to remoue the scandal and to preuent the mischiefe it might doe. Hee burned with an holy fire of zeale to keepe others from burning in the fire of Hell, wherewith scandals did endanger them.

Vpon

Vpon theſe grounds haue I bin moued, & encouraged to the publiſhing of this following treatiſe, to try if by any meanes, either preaching, or printing, I might preuent the miſchiefe of ſcandals. Were it that the fame of them did ſpred no farther then the places where they happen, this labour might haue beene ſpared, but * as that which falles from an high place (it is *Chryſoſtomes* compariſon) makes a great noiſe, ſo that all heare it; ſo men that fall from an high degree of profeſſion, their falles are not without ſuch a noiſe as is heard farre, and neere. It was needefull therefore to proportion the remedy to the diſeaſe, that the playſter ſhould be as broad as the ſore, and the medicine goe as far as the poyſon. *When I ſaw*, ſaies *Paul*, *that they walked not vprightly, according to the truth of the Goſſell, I ſaid vnto* Peter *before them all. Gal.* 2. 14.

* *Sicut quod de alto cadit grandem ſonũ facit vt ita audiant omnes, ſic & qui de alto gradu cadit ruina illius vbicunq; audiatur.* Chryſoſt. in Matth.

14. But why *before them all*? Why had hee no more regard to the Honour of *Peter*? Why was it not spoken to *Peter* priuately, and by himselfe alone? Why speakes hee that which might bee to the discredit of *Peter before them all*? *Hierome* giues a good answer, * *A publique scandal could not bee healed priuately*. It is very fit that publique euills, should haue publique remedies. If these endeauours of mine, such as they bee, shall thorough Gods blessing haue such effect as to preuent any scandals for the time to come, to saue any from the danger of such as are already come, or to bring any to repentance by whom offences haue come, I shall haue cause to thinke my time and paines happily bestowed.

* Dixi Cephæ Publicum scandalum non potuit priuate curari, Hieron. in Gal. 2.

* * *

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The

The Miſchiefe and *Miſerie of* SCANDALS Both *Taken and Giuen.*

MATH. 18.7.

Woe vnto the world becauſe of offences: for it muſt needs bee that offences come: but woe to that man by whom the offence commeth.

CHAP. I.

The Coherence and Reſolution of the Text.

THE drift of our Sauiour in his former Diſcourſe was to exhort to the receiuing of little ones. Verſe 5. *And who ſo ſhall re-*

receiue one ſuch little childe in my name, receiueth mee. A ſtrong motiue to receiue ſuch. The Apoſtles argument to hoſpitalitie, *Heb.*13.2 is ſtrong. *Bee not forgetfull to entertaine ſtrangers, for thereby ſome haue entertained Angels vnawares.* But heere the argument carries more ſtrength, Be willing and readie to doe all Chriſtian Offices of loue, and ſhew tender reſpect to little ones, and ſo receiue them, and you ſhall receiue not Angels, but Chriſt himſelfe. How willingly would men receiue Chriſt? Receiue theſe, and you receiue him. And if little ones muſt be thus tenderly receiued and regarded, how warie ſhould men bee of doing any thing that may offend them? Therfore our Sauiour doth not onely aduiſe to receiue ſuch, but alſo to take heed of doing any thing that may proue vnto young beliéuers, matter of offence & ſcandal. And

ſo

so he takes occasion to enter vpon a large discourse concerning scandal. This Verse is part of that discourse, and in it there be two principall points.

1. The *necessitie* } of scandals.
2. The *mischiefe* }

1. The *necessitie* of scandals, *for it must needs be that offences come.*

2. The *Mischiefe* and the *miserie* that comes by them. And that is a twofold *woe.*

1. A *woe* to such as are scandalized, that doe stumble and are offended; *Woe to the world because of offences.* Offences shall come, and must come, but to the sorrow, and smart of some men shal they come; They shall come to make way for the greater *woe* to some persons. Such euents shall be, but yet they will proue euents of *woe* to men of the world.

2. A *woe* to such as do cause and giue the offence. *But woe to the*

man by whom the offence commeth. As if hee had ſaid. It is neceſſarie that offences come, and infallibly they will fall out, but yet this neceſſitie of the euent ſhall no whit at all excuſe, or protect the offender, but as a *woe* to them that take the offence, ſo a *woe* to them that giue the offence, *Woe to him by whom the offence commeth.*

To make way for what followes it is fit to conſider what is heere meant by *Scandal* or *Offence.* That we call a ſcandal, which is or may be in it ſelfe an occaſion of falling vnto another. Any thing whereby wee ſo offend another, as that hee is hindred from Good, drawne into, or confirmed in euill, is a ſcandal. Now a ſcandal may be. 1. Firſt, in doctrine, and this is ſcandal giuen in hereſies, falſe doctrines. Secondly, by the abuſe or the vnſeaſonable vſe of Chriſtian libertie, of which kinde of ſcandals

dals the Apostle speakes, *Rom.* 14. 1. *Cor.* 8. 10. Thirdly, Scandal may be giuen by mens lifes, when their lifes and actions are such as crosse, and thwart the Religion professed by vs, and dishonours the Name of God, which we haue taken vp. As when a man professes the Name & Faith of Christ, and professes it zealously, and yet fals into vncleanesse, drunkennesse, into grosse and notorious acts of fraude and coozenage, these bee scandals and offences because they be occasions to make others fall, they hinder some from comming towards goodnesse and Religion, and they harden and confirme some in their sinfull and euill courses. Thus *Dauids* murther and adultery, *Noahs* drunkennesse, the incestuous *Corinthians* marriage were scandalous actions. Now though this text reach to offences of all kinds, yet I will onely meddle with offences of this last kinde,

ſuch as bee the groſſe and foule courſes and practices of any ſuch as haue taken vpon them the profeſſion of the Goſpell, and the Name of Chriſt.

To come then to the firſt point. The *Neceſſitie* of ſcandals. *It muſt needs bee that offences come.* There muſt and there ſhall aſſuredly fall out ſcandalous and offenſiue actions in the Church of God, euen amongſt thoſe that profeſſe Religion and godlineſſe. For that our Sauiour ſpeakes of the ſinnes of thoſe that are in the Church, it is plaine by that Verſe 15. 16. 17. *If thy brother ſhall treſpaſſe, &c.* therefore he ſpeakes of the offences of brethren. If hee ſhall neglect to heare them *tell it to the Church.* Now if not of the Church, why ſhould he be complained of to the Church. What hath the Church to do to iudge thoſe, and exerciſe diſcipline vpon thoſe that are without.

out. And againe ſcandals properly ſo called can be no where but in the Church, and amongſt ſuch as profeſſe the Truth of God.

Chap. II.

The Neceſſitie of ſcandalous euents in Gods Church.

The point we haue then firſt to handle is this. *That there is a neceſſitie of ſcandalous euents in the Church of God. That ſcandalous euents, and offences ſhall aſſuredly and infallibly fall out amongſt thoſe that profeſſe the Name of Chriſt.* It muſt bee, and it muſt needs bee that offences come. So, *Luke* 17. 1. *It is impoſſible but that offences ſhould come.* And as the Apoſtle ſpeakes of hereſies, and

of offences giuen in that kinde, 1. *Cor.* 11.19. *There muſt be hereſies*, ſo is it true of theſe kinds of offences which are giuen by ſinfull and foule actions, that there muſt bee ſcandals.

This Neceſſitie ariſes from a threefold ground:

1. From the decree and councell of God, and his ſecret, but moſt Iuſt Iudgement; for God that brought light out of darkneſſe, can bring good out of euill, and can worke out his glory euen from thoſe things which in their euents ſeeme to make exceedingly to the impeaching and obſcuring thereof. God can gather grapes of theſe thiſtles, and figs of theſe thornes, and therefore his pleaſure it is, and ſo will he haue it that ſuch thornes, and thiſtles ſhould grow, and come vp in his garden. His wayes are not as our wayes, nor his thoughts as

our thoughts. Hee can make that which for the preſent, and in our eye and apprehenſion is for the great diſhonour and diſgrace of his Name & Truth, to turne at the laſt to the greater honour, and glorie of both. Hee by his permiſſiue decree orders all ſuch ſcandalous euents to worke together to bring him in a great, and a rich returne of glory. Therefore, *Ezek.* 3. 20. God is ſaid to lay a ſtumbling blocke before a man, *And I lay a ſtumbling blocke before him.* God hath decreed that there ſhall bee ſcandals. Not a Sparrow falls on the ground without our Father, *Math.* 10. 29. And therefore not a Profeſſour of his Name fals into ſcandal without him. And therefore God hauing decreed that ſcandals ſhall be; there is a neceſſitie of the euent, It is impoſſible but that there ſhould be offences. But yet

yet this decree doth in no wiſe make God the authour of theſe euils, becauſe his decree hath no neceſſitating influence into the wils of men. It is a neceſſitie of infallibilitie, and certaintie of the euent, but not a conſtraining, forcing neceſſitie to make them to doe that which ſhall giue ſcandal. Scandals ſhall neceſſarily, that is infallibly come to paſſe, but yet ſuch as giue ſcandal, ſhall not bee forced and neceſſarily conſtrained by the decree of God to doe that they doe. They ſhall worke freely and voluntarily in that which they doe, or elſe it were *iniuſtice* in God to bring a woe vpon him by whom an offence comes, if hee by a Superiour power from Heauen were forced and conſtrained to fall into ſcandal. What Gods holy ends are in that his Decree, wee ſhall ſee after in the opening

opening of the next point.

2. From the malice of Sathan. The malice of the Deuill against Gods Truth, and Mans Saluation is exceeding great, and out of his malice against both, he endeuours nothing more then to make men sinne. He goes about like a roaring Lyon, seeking whom hee may deuoure. But yet though all bee fish that comes to his net, yet his speciall malice is against those of Gods Church, and those therein that most zealously professe his Name and Truth. He knowes that if he can but draw such into his nets and snares, and make them fall into fowle and scandalous actions, this will in a great measure dishonour God and his Gospell, disgrace Religion and Godlinesse, and startle such as are but looking towardes God, and wonderfully harden such in their sinfull wayes that are not so forward in the zealous profession

on of the Goſpell, and therefore of all others hee hath ſuch in his eye, and vſes all his power and policie to enſnare and ſupplant ſuch more then a thouſand others. He had rather catch one fiſh then a thouſand frogs, rather fell one Cedar then a whole wood of ſhrubs. Satan ſees that the ſins and ſcandalous offences of ſuch will bee exceeding aduantageous to the aduancement of his kingdome, and will conduce to the ſtrengthening of his partie more then the falls of any other. Therefore hee ſets vpon them with all his might and malice aboue others. Thou art, ſay they of *Dauid*, *worth ten thouſand of vs*, And if the enemy had ſurprized *Dauid*, it had beene more aduantage to him then to haue ſurprized ten thouſand other *Iſraelites*. So Sathan reckons one zealous Profeſſour of Religion if he can but entrap him worth ten thouſand others for his turne. Such

a mans fal would more blemish the Gospell, and make men more stumble at Godlinesse then if ten thousand others should do the like. Therefore liues hee by the King of *Syria* his principle, *Fight neither against small nor great, saue onely against the King of Israel*, for let the King of *Israel* fall, and small and great fall with him. His policie therefore is to aime and leuell especially at such in whose fals hee may ruine many, and by whose ruines he may rayse his owne kingdome. Other mens sinnes worke nothing so much for his aduantage. [a] Who wonders or staggers at it to see prophane and irreligious godlesse persons to bee vitious adulterers, to be brutish drunkards, to be artificiall deceiuers and defrauders. It is no new thing, they doe but their kinde. The wonder were, if they should bee, or doe otherwise. But when a man that professes Godlinesse

a *Numquid tam reprehensibilis ebrietas* Alamanni *quàm ebrietas Christiani? aut tam damnabilis rapacitas* Albani *quam rapacitas Christiani? si fallat* Hunnus, *vel Gepida, quid mirum est? si peieret* Francus, *quid nouum faceret?* Salu. de prou. lib. 4.

neſſe and Religion ſhall fall into any of theſe fowle courſes, how infinitely are thouſands ſtaggered and ſcandalized at it? How fowly is Religion and Godlineſſe blurred? How many are there who reſolutely determine neuer to meddle with ſuch Religion? And ſo the Deuill hath his end, hath what hee would haue.

Conſider to this end that example, 1. *Cor.* 5. 1. *There is fornication amongſt you, and ſuch fornication as is not once named amongſt the Gentiles.* Obſerue the horrible malice of Satan againſt the Church of God, and ſuch as are within it, bee they ſound, or hypocriticall profeſſours of the Goſpell. He labours to bring of them into fowler, and more notorious offenſiue euils, then the very heathens themſelues are guiltie of according to that, *Ieremy* 18. 13. *Aske now amongſt the heathen who hath heard ſuch things.*

The

The Virgin of Israel hath done an horrible thing. At that time Christians were called out from amõgst the heathen, with whom they liued mingled together. Now the Deuill did what in him lay to keepe those heathen from receiuing the Gospell, and Christian Religion, that by no meanes they might hearken to it. Now to bring this about what was Satans proiect? He layes about him to ensnare some one of the Christian *Corinthians*, and to bring him into fowler fornication then was amongst the heathen. This the Deuill effects, and what thinke wee followed vpon it? Now haue the heathen occasion to crie downe Christian Religion, and to say, Behold these be your Christians that talke so much of holinesse, where did they euer see any of vs whom they terme heathens to commit so fowle an act of Incest as to marrie his fathers wife. What are our A-

dul-

dulteries, and fornications they ſo much iudge vs for to ſuch ſowle vncleanneſſe as this? This is your Chriſtian Religion, and theſe bee your Saints forſooth; now God bleſſe vs from ſuch a Religion, neuer will wee be of ſuch a Religion. How much better is it to be honeſt heathens, nay, Adulterous fornicating Pagans then Inceſtuous Chriſtians? And thus queſtionles was many a Pagan mouth opened, and many an heathen heart ſtumbled, yea, many an one that before might be in ſome doubt of the euil condition of paganiſme was by this ſcandal kept off from looking towards Chriſtian Religion. They liked not this Goſpell, and new doctrine of theſe Chriſtians. Such mens ſcandals therefore being of ſo great aduantage for Satans purpoſes, and hee being ſo ſedulous and induſtrious to ſeeke and take all aduantages for his owne turne, hence

hence it is that it cannot bee but that offences come.

How wel did Satan foresee what he should gaine by *Dauids* Scandal? Could hee but get *Dauid* in, and bring him to commit Adulterie with *Bathsheba*, it would strike a greater stroke on his side, and do him more seruice then if a thousand such as *Doeg*, *Shimei*, or *Ahithophel* should doe the like. How many men would thereby be stumbled at *Dauids* zealous profession? How many hearts bee thereby hardened in their euil wayes? How many mens wayes be blockt vp for going to Heauen? How therefore in this case would, and did the Deuil put on to get *Dauid* downe, and to cause him to fall so fowly? The practises of the *Carpocrasians*, and the *Gnosticks* were stupendiously, and prodigiously filthy and impure. Neuer the like horrid Impurities practised or once heard of

amongst the most godlesse heathen that euer were on the face of the earth.

The Apostle speakes of the heathen, that it was a shame to speake of those things which they did in secret, but surely the most degenerate heathen that had put off nature, could not but think it a shame to speake of those things in secret which they did openly and familiarly, who tooke vpon them the name and profession of Christians. [b] Now what was the ayme of Satans malice in bringing those *Car-*

b *Quod hominum genus ad Ecclesiæ Dei probrum, & scandalū adornasse & submisisse Satanas videtur: quippe qui Christianorum sibi nomen indiderint, vt propter illos offensæ Gentes à sanctæ Dei Ecclesiæ vtilitate abhorreant, nunciatamque veritatem ob immania illorum facinora, & incredibilem nequitiam repudiant, vt inquam frequentibus illorum sceleribus animaduersis, eos quoq; qui è sanctâ Dei Ecclesiâ sunt, tales esse sibi persuadeant, atq; ita à verissima Dei doctrina aures auertant, aut certè paucorum improbitate conspectâ in vniuersos eadem maledicta conijciant. Atq; ea demum causa est cur pleriq; Gentilium vbicunq; istius sectæ homines deprehenderint, nullam nobiscum velint neque dati acceptique, neque consilij, neque audiendi diuini verbi societatem coniungere, ac ne aures quidem præbere sustineant, vsque adeo nefarijs illorum flagitijs consternati ac deterriti sunt.* Epiphan lib. 1. Hæres. 27.

Ad detrectationem diuini nominis & Ecclesiæ à Satana præmissi sunt, vti quæ sunt illorum audientes homines, & putantes omnes nos tales esse auertant aures suas à præconio veritatis. Iræn. lib. 1. cap. 24.

pocrasians

pocrasians and *Gnostickes* tearming themselues Christians vnto such more then heathenish Impurities? Surely none other but this, that vpon the sight of their loathsome courses the heathen might abhorre the Church of God, and might be so scandalized thereby that they might vtterly reiect the truth of God preached vnto them. By their scandalous filthinesse they tooke occasion to rayle on Christian Religion, and so to iudge all Christians of the same stampe that they would not onely none of their Religion, but no manner of dealing with them, no not in ciuill commerce. So strongly by their scandalous lifes did Satan hedge and fence vp their way from comming into the Church, and vnto Christ. With these thornes did the Deuill hedge vp their way from entring into the Church.

3. From the corruption, false-

nesse, hypocrisie and deceitfulnesse of mens hearts. There bee in the Church of God, and in the number of such as professe the Name of God, two sorts of persons.

1. Such as professe his Name hypocritically, such as make Religion but a maske and a cloake to hide and couer their rotten insides, and take vpon them the profession of Religion for base and by-ends, onely to aduance their credit, and their profit, as the *Shechemites* would bee circumcised for sheepe, oxen, and substance. Some put on a [c] *sheeps clothing, but inwardly are rauening wolues.* Now when Religion is thus personated, and men doe but act a part, corruption restrained will breake out at last. Yea, and God in his Iustice will vncase, and discouer such by giuing them vp to fowle and notorious grosse euils. *Iudas* vnder hope of some temporall preferments both professed

[c] *Quænam sunt istæ pelles ouium nisi nomina Christiani extrinsecus superficies?* Tertull. de præscript. aduers. Hæret. *Quæ sunt vestimenta ouilia? species videlicet simulatæ religionis, eleemosyna simulata, oratio simulata, ieiunium simulatũ &c.* Chrys. oper. imperf. in Matth. hom. 19

fessed, and preached Christ, forsakes all, and followes him, and was as forward as the best of them. But because all this was in hypocrisie, therefore, his corruption held in for a time vnder this violent restraint at the last breakes fowly out, and because hee fowly takes Gods Name in vaine, hee is by diuine Iustice left to himselfe, and falls into that fearefull scandal of betraying Christ. Obserue that *Matth.* 7. 27. The house built vpon the sand fell, and the *fall of it was great*: When Hypocrites fall, they fall not the ordinary fals of other men, *Great was the fall of it*, They fall into great and hainous scandals. As *Moses* speakes of those, *Numb.* 16. 29. *If these men die the common death of all men*, as euery men dies, &c. So these men fall not the common fals of all men, not as euery man fals, but when they fall their fall is great, with great and notorious

rious ſcandall. Other men may fall on the ground, but they fall into the kennell, the puddle, into the very mire; *The Sow that is waſhed to her wallowing in the myre. 2. Peter 2. 22.* She lies not downe in the duſt, nor in the dirt, but in the *myre*, and not onely lies downe, or fals downe into the myre, but *wallowes* in the myre, and ſo becomes all ouer fowle and filthy. It is ſo with Hypocrites, they ſo fall, as if a man fell into and wallowed in the myre, ſo fowle and ſcandalous are their fals. Now, then, inaſmuch as it cannot be auoyded, and it is impoſſible, but that there will and ſhall be Hypocrites in the Church of God, and *Satan will be ſtanding amongſt the children of God*, *Iob 1.* and in as much as it cannot be but that rotten hypocriſie will breake out, and in regard of Gods Iuſtice muſt ſometimes bee diſcouered in this life, therefore there muſt needs be

be scandals, and therefore it is impossible but that offences should come.

2. Such as professe sincerely, and in Truth. Now euen in these there are yet great remaynders of corruption, the very best beare a bodie of sin and death about them. And because they are not so watchfull as they should, to looke so narrowly to their owne hearts as they ought, therefore comes it to passe also that offences must needs come. The heart of man is deceitfull aboue all things, *Ier.* 17. therefore should Christians bee watchfull ouer it aboue all things. But because they trust their false and loose hearts to much, and grow remisse in their watch, thence comes it frequently to passe that offences must needs come. When they keepe not their own Vineyard, their mothers children are angrie with them, *Cant.* 1. 6. that is their naturall cor- *Sic Iunius.*

ruptions which they brought from their mothers wombe with them, when they watch not, and looke not to themſelues doe rebell, and ouer-power them, and ſo often-times carrie them into offenſiue courſes. *Dauid* was a man after Gods owne heart, and yet *Dauid* fell into a fowle ſcandal. It is not alwayes ſafe to iudge a man to bee an Hypocrite, becauſe hee giues ſcandal. Gods deareſt ſeruants are not alwaies freed and ſecured from falling into ſcandalous ſins. Well, but what made *Dauid* fall? All the while *Dauid* was in his exile, and affliction all that while *Dauid* was free enough. Afflictions kept him awake. But afterwards when *Dauid* came to be King, and liued in a full eſtate at his eaſe, then began hee to be more remiſſe, and therfore after his afternoones nap when hee was walking vpon the roofe, the Deuill ſets a ſnare, and his owne re-

remisse heart soone catches at the baite, and he is presently ensnared. We find, *Math.* 13. 27, 28. tares in the field amongst the wheate. *Sir, didst thou not sow good wheate in thy field? Whence then hath it tares? He said vnto them, An enemie hath done this!* These tares are *Scandals*, *Verse* 40, 41. *They shall gather out of his kingdome all scandals.* Wee see whence these scandals come, *Verse* 28. *An enemie hath done this.* Satan hath a great hand in sowing these tares. But obserue when this enemie sowes these tares, *Verse* 25. *But whilst men slept the enemy came, and sowed tares.* The time of mens securitie is the Deuils seedes time, their *sleeping time* is his *sowing time.* So that because men sleepe, euen good men oftentimes fall asleepe, and are not so watchfull as would become them, hence comes it to passe, that tares must needs be sowne, and that offences must needs come.

come. Thus we ſee the grounds of the neceſſitie of ſcandalous euents in Gods Church.

Chap. III.

An Apologie for Religion, and the profeſſours thereof againſt the ſcandal of ſcandals.

Giue mee leaue now, for vſe of all that hath bin ſaid, to do that which all the children of wiſdome are bound to doe. *Wiſedome*, that is Religion, *is* and ought to be *iuſtified of her children.* *Luke* 7.35. Giue me leaue to iuſtifie her, by whom I hope to bee ſaued. *Open thy mouth for the dumbe, open thy mouth and plead their cauſe*, *Pro.* 31.8.9. much more then open thy mouth, and plead the cauſe of condemned Religion. Neuer doe ſcan-

scandalous euents come to passe, but wisdome and her children doe suffer, and Religion and religious ones are instantly condemned and cried downe. But let this that hath beene spoken serue to teach vs not to be offended at offences, not to bee scandalized at scandals. It is true indeed, that God should neuer bee offended but it should deepli offend vs. It should be a trouble to vs when our brother is offended, 2. Cor. 11. 29. *Who is offended and I burne not?* How much more then when God is offended, and that by grosse scandals! But my meaning is this, that wee should not so take offence at the scandals of such as professe Religion, and godlinesse, whether they doe it sincerely or hypocritically, as to bee offended either at the Religion or the persons of all others professing the Truth and power of godlines. Two things here may stay vs in this case.

1. First,

1. Firſt, becauſe our Sauiour hath [d] foretold vs that they ſhould come, wee are told of it before hand, and therfore nothing in ſuch euents falling out but what was before told, why ſhould any ſtart or ſtumble at them when they come to paſſe. Why ſhould not this preuent ſcandal in this caſe as well as in the caſe of the Croſſe. Thus Chriſt preuents the ſcandal of the Croſſe and afflictions that ſhould befall his Diſciples, *Iohn* 16. 1. 2. *Theſe things haue I ſpoken vnto you*, that ye ſhould *not be offended, They ſhal put you out of their Synagogues &c.* And thus alſo the Apoſtle, 1. *Theſſ.* 3. 3. 4. *That no man ſhould bee moued by theſe afflictions, for verily when wee were with you, wee told you before that we ſhould ſuffer tribulation.* So here our Sauiour hauing [e] told vs before that ſcandals ſhould come, why ſhould wee bee offended thereat, as if ſome ſtrange

[d] *Vnde te admonco ne grauius perturberis hùs ſcandalis quæ ideo venura prædicta ſunt, vt quando venirent reminiſceremur eſſe prædicta & non eis valde commoueremur. Nam hæc ipſe Dominus ita prædixit, ve mundo ſcandalu, &c.* Auguſt. Epiſt. 109

[e] *Nonte iſtâ conturbent fili dilectiſſime, hæreſes enim & ſcandala futura prædicta ſunt, vt inter inimicos eruditamur, ac ſic fides & dilectio noſtra poſſit eſſe probatior.* Aug. Epiſt. 50.

strange thing that had neuer beene thought of had falne out. No man should be moued with scandals so as to stumble at the euent of them, because Christ when hee was with vs told vs before that they should come, and therefore told vs before, because we should not be stumbled and offended. Yea, these things being foretold that they should fall out amongst those of the Church, and of the true Religion, we should therupon bee so farre from being stumbled, that we should rather be so much the more stablished and confirmed in the truth of our Religion and Profession, because wee see those things so truely fulfilled which the High Priest of our profession hath foretold.

2. Secondly, because we see that there is a Necessitie of them. Since there must bee offences, and since there must bee scandals, therefore should wee not for scandals bee so stum-

*Atqui plures, ait Tryho, qui se Iesum profiteri dicunt, & Christiani nominantur audio simulachris mactata manducare***. Cui respondens eo quoq; inquã, quod eiusmodi extent viri qui se profitentur Christianos, & Iesum crucifixum & Dominum, & Christum laudant, sed non illius doctrinas docent, nos qui pure & vere Iesu Christi discipline sectatores sumus in spe ab ipso annunciatâ fide constantiores reddimur. Nam quæ præ dixit futura ταῦτα ὄψει καὶ ἐνεργείᾳ ὁρῶμεν τελούμενα. Dixit enim, &c.* Iust. Mart. Dial. cum Tryphone Iudæo.

ſtumbled as to conclude that Religion to be falſe, and that profeſſion to bee naught where ſome Profeſſors thereof giue ſcandal. For to ſpeak properly and truly there can bee no ſcandal giuen but by thoſe that are Profeſſors of true Religion and godlineſſe. A Turke, a Mahometan, a Iew, a Papiſt cannot in proper and ſtrict phraſe of ſpeech giue a ſcandal, for there is ſcandal giuen where occaſion of ſtumbling at the Truth and Power of godlineſſe is giuen. So that ſcandal is onely properly giuen by the Profeſſors of Truth, whoſe ſinnes are ſuch as make the truth of God, and the ſauing profeſſion thereof to be ſtumbled at. And therefore there onely are ſcandals to bee found, where Religion and Godlineſſe are profeſt. And therefore when ſuch ſcandal is giuen, wee muſt not take offence at Religion becauſe we ſee there is a neceſſitie of ſcandalous

euents

euents in the Church of God, and amongst such as doe professe true Religion.

Indeed when scandals do fal out this is the conclusion the Deuill would haue men infer vpon them, and it is the thing hee aymes at in bringing men into scandals, to haue men thereupon iudge such Religion naught, and all of the same outward profession to bee alike. [f] Doe yee not see what they are? Are not of the very choicest and chiefest of them scandalous? As they are so are they *All*, As they are, so is their Religion they professe; Surely this Religion and the profession of it are not of God. But this is the Deuils Logicke, and reasoning taught in the Schoole of Hell.

Here bee two things inferred. First, Therefore their Religion is naught, and not to be trusted.

Secondly, Thus they are all. That

[f] *Ecce quales sunt qui Christum colunt. falsum plane illud est quod aiunt se bona discere. se simile legi praecepti retinere. Si enim bona discerent boni essent, talis profecto secta est quales & sectatores, hoc sunt absque dubio quod docentur.* Mimesis Paganorum apud Salu. de Prou. lib. 4.

That men may not thus ſtumble at ſcandals, conſider the weakneſſe of ſuch inferences.

1. They that profeſſe Religion, fall into ſcandals, therefore their Religion and Profeſſion is naught, &c. If this bee a good reaſon the Religion that is from Heauen, and which is taught by God himſelfe, muſt bee damned for a falſe Religion, for here wee ſee that amongſt the Profeſſours of true Religion, in the very Church of God there muſt bee ſcandals. So that if men ſhall goe this way to worke, they will make but mad worke of it. Let vs but a little conſider this kind of reaſoning what validitie it hath, or could haue in ſuch mens caſes whoſe religion and profeſſion were without queſtion on all hands of God?

Fowle and fearefull was the ſcandal of *Dauid*, And what was the iſſue? Preſently the enemies of

of God and godlineſſe beganne to lift vp their heads, and to fall fowle vpon *Dauids* religion. 2. *Sam.* 12. *The enemies of God blaſphemed the Name of God.* And that happily on this, or the like manner. Oh this is hee that was ſo grand a Zelot, that the *zeale of Gods houſe did eat him vp. Pſal.* 69. 9. This is the man forſooth, that danced before the Arke out of his tranſcendent zeale, 1. *Sam.* 6. 14. This is he that prayed thrice a day, *Morning, Euening, and at Noone, Pſal.* 55. 17. This is he that was ſo ſtrict, and ſo preciſe in the gouernment of his Family, *Pſal.* 101. This your great preciſe Zelot, hath defiled the Wife, and murthered the Husband. Now you ſee what his religion is, Now you ſee what comes of this Profeſſion of ſo much Holineſſe, and Godlineſſe. Such as he is, ſuch is his religion, nought both. Now was this thinke wee faire reaſoning? Was

Dauids religion falſe becauſe his ſcandal was fowle? Who dares iuſtifie *Dauids* fact, & yet who dares condemne his Religion and Profeſſion?

The fact of the Inceſtuous *Corinthian* was exceeding fowle, he marries his fathers wife, vncleanneſſe vnparalleld amongſt the Heathen. And how wide now thinke we were the Heathen *Corinthians* mouthes opened? Certainly at that time they did as thoſe, *Pſal.* 59. 7. *Behold they belch out with their mouth*, and as thoſe, *Pſal.* 73. 9. *They ſet their mouth againſt the Heauens, and their tongue walkes through the earth.* So that Heauen and Earth ſeemed now to ring of them; § Now ſee, ſay they, what the God and the religion of theſe pure Chriſtians is, Theſe be the fruits of this Chriſtian religion? Is not your religion a goodly religion? A cleere caſe that their religion is naught. Thus the Hea-

§ *Vbi eſt lex catholica quam credunt? vbi ſunt pietatis & caſtitatis præcepta quæ diſcunt? Euangelia legunt & impudici ſunt, Apoſtolos audiũt & inebriantur, Chriſtum ſequũtur & rapiunt, vitam improbã agunt, & probã legem habere ſe dicunt.* Mimeſis Paganorum apud Salu. de Prou. lib. 4.

Heathens, and right like Heathens did they reason, and pitie it is to heare such Heathen Logicke in Christians mouthes. Was the Religion of Christ preached and professed at *Corinth* naught, and false, because that *Corinthian* being a Christian proued so lowle? God forbid. Here that hath a truth in this sense which *Tertullian* spake in case of Heresies, [h] *Doe we trie faith by mens persons, or mens persons by their faith?* Euen in this case may we not iudge of faith by mens persons, as if because some persons professing religion proue scandalous, therfore their religion should bee proued false. The religion of the Christian *Corinthians* was of God, though that mans incestuous practice were from Satan. We find a case, *Mal.* 2. 8. *But yee are departed out of the way, yee haue caused many to stumble at the law.* It is spoken to the Priests; they should

h *Quid ergo si Episcopus, si Doctor, si etiam Martyr lapsus à regula fuerit? ideo hæreses videbuntur veritatem obtinere? ex personis probamus fidem, an ex fide personas?* Tertul. de præscript. aduers. Hæret.

haue beene examples of holineſſe, and patternes of pietie to the people, but they liued wickedly and ſcandalouſly, ſo that many of the people ſtumbled at the Law of God. They began to call the Law, and their Religion into queſtion, and like enough were ready to ſay, Surely this Law is not of God, nor this Religion which the Prieſts preach and profeſſe, is not from Heauen. For if this Law and Religion were from God, why liue theſe Prieſts ſo lewldy, and baſely. Thus the ſtumbled people reaſoned. But was their reaſon good againſt the Law, and Religion, becauſe the Prieſts were ſcandalous? Was the Law to bee cryed downe, becauſe they liued not according to that Law they preacht and profeſt? Was the Law naught, becauſe the Prieſts were ſo? *Wherefore*, ſayes the Apoſtle, *the Law is holy, and the Commandement is holy, and iuſt,*

and

and good, *Rom.* 7.12. Though they were *vnholy*, yet the Law was *holy*, though they were *vniust*, yet the Law was *Iust*, though they were *naught*, yet the Commandement was *good*. So that it was the peoples great sinne to *stumble at the Law*, though the Priests *departed out of the way*. It is not therefore a safe processe to condemne, and cry downe Religion from the scandals and offences of the Professours thereof. Is the Protestant Religion false, because, as the Papists reason, so many Protestants are scandalous Drunkards, Adulterers, &c. yea, let this reason stand good, & shew mee that Religion in the whole World that can bee true; by this reason there is no true Religion at all on earth. For giue me any Religion on the face of the earth, Turkish, Iewish, Heathenish, Popish or Protestant, among the Professours whereof there may not scan-

dalous persons be found. If then I will bee no religion till I find one whose Professours are wholy free from scandalous and notorious offences, I must liue and die an irreligious Atheist, and renounce all religion.

I confesse, there is a case wherein a religion may bee cried downe from the wicked, and loose lifes of the Professours thereof, and that is when the principles and doctrines of it are such as open a gap, and giue libertie to loose and dishonest practices. When men doe not onely breake the Commandements of God, but according to the principles of their religion *teach men to doe so*, *Mat.* 5. 19. As for example, when the Pharisies Disciples did sweare, did seeke reuenge, did hate their enemies, did neglect their parents in their necessities, here a man might haue said to them, *This is your Religion*, because the princi-

ples

ples of Phariſaiſme taught men ſo. When I ſee a Papiſt prophane the Sabbath in hawking, hunting, bowling, carding, dicing, dancing, and going to playes, here I may fall vpon his religion, becauſe the doctrine of their religion is, *that prouided a man heare a Maſſe on the Sabbath he may ſpend the reſt of the day in thoſe things.* When I ſee a Papiſt giue himſelfe to all lewdnes, and vitious vncleanneſſe, I may lay the blame vpon his religion, becauſe the principles thereof ſet open a gap thereto. For what neede I care for drunkenneſſe whileſt it is made but a *Venial ſin*, and a Venial ſinne is ſuch, as our *Rhemiſts* ſay, is *pardonable of it own nature*, ſo ſlight as a man need not make confeſſion of it, ſuch as makes no breach of friendſhip betweene God, and vs, ſo ſmall a trifle as may bee pardoned by a knocke on the breaſt, by the Biſhops Bleſſing, by the ſprinkling

Rhem. in Rom. 1. 32.

ling of holy Water, & ſaying a *Pater Noſter*, as they teach. Now I ſay if drunkenneſſe be but a veniall ſin, and veniall ſins bee ſuch nothings, why by the principles of his religion ſhould a Papiſt feare to bee drunke. i So what neede hee care what ſinnes he runnes into, ſo long as their Prieſts haue a iudiciarie power of Abſolution, and the Church hath a treaſurie of Indulgences, and for ſmall ſummes great Pennances and great ſinnes may be remitted. There is no religion wherein a man can ſinne ſo good cheape. Now therefore if wee ſee thoſe of that religion take libertie to looſe and ſinfull courſes, it is no iniuſtice to lay the blame, and condemnation vpon their religion, whoſe Principles and Doctrines are ſuch as giue men libertie enough.

So if I ſhould ſee a man of the *Pelagian* faith and profeſſion to liue

i *Profligata Chriſti pietas & extincta quando quilibet pro modo pretij quod in merces illas expendit peccandi impunitatem ſibi poſlicetur. Hinc ſtupra inceſtus, adulteria, periuria, homicidia, & originem traxerunt. Quodenim malorum amplius iam horrebunt mortales quando ſibi peccandi licentiam & impunitatem vndum in hac vitâ, ſed & poſt obitum emere licet immodico comparari poſſe perſuaſum habent.* Cent. Magd. Germ. art. 3.

liue licentiouſly, in the neglect of the meanes of grace, and to denie himſelfe no carnal libertie, I would here condemne his religion from his life, becauſe the Grounds and Principles of his faith are ſuch as giue men libertie to liue as they liſt. For if ſo be there be a power of Free will in me, that I may repent and believe if I will, and when I will, what neede I then care what courſes I take, what ſinnes I runne into, ſo long as I can be ſaued when I liſt, I will trie ſuch and ſuch ſins, and when I haue taken my fill, at my pleaſure I will repent and believe. So that in ſuch a caſe it is not amiſſe to crie downe a Religion from the ſcandalous courſes of the Profeſſors thereof, and in ſuch a caſe a man may innocently ſay, *This is your Religion.* But on the contrarie, when a Religion is *pure Religion*, Iam. 1. 27. *A Truth which is according to godlineſſe*, *Tit.* 1. 1. and

and the *doctrine thereof according to Godlineſſe*, 1. *Tim.* 6. 3. When a religion teaches Godlineſſe, Holineſſe, Puritie, Fidelitie, Iuſt and vpright dealing, and binds the Conſcience to theſe things vpon the paine of death eternall, if any Profeſſour of ſuch a religion fall into ſcandalous ſinnes, here to crie downe a religion that is Holy, Iuſt and Good, becauſe a Profeſſour thereof does wickedly, vilely and vniuſtly, this is the greateſt Iniuſtice, and the moſt vnequall, and iniurious dealing in the world. It is true that amongſt the Profeſſors of true religion ſcandals muſt bee, but muſt they needes bee from the grounds and doctrines of that religion? Muſt ſcandals needs be, becauſe that religion *teaches men to doe ſo?* Nay, doth not that religion teach the contrarie, vpon danger of Hell binde to tht contrarie? And why then is the religion condemned,

demned, and cryed downe? What fowle Iniuſtice is this, that an innocent religion ſhould ſuffer for a nocent Profeſſour? If the religion they profeſſe doe [k] principle and teach them to bee Drunkards, Adulterers, to be Coozeners, Cheaters, Defrauders; throw dirt in the face of that religion, yea, ſtones at the head of that religion, and ſpare it not. Not reproaches, ſcoffes, ſquibs, taunts, but euen the ſtake, and the fire is too eaſie a puniſhment for ſuch a religion.

But if religion and its Principles teach nothing but Holineſſe, and righteouſneſſe, nothing but Sanctitie and Honeſtie, why muſt a good and holy Mother be ſmitten and wounded, and haue her face ſpitted on, for the miſcarriage of a degenerating, & vngracious child? If the Daughter play the Whore, and the lewd Filth, will it ſtand with any iuſtice, or equitie that the Mo-

k *Quæ ſi vera ſunt, nulli vel ſexui vel ætati parcite, ad pœnas rapite, cum vxoribus & liberis funditus extirpate.* Athenag. legat. pro Chriſtian.

Mother a graue, ſober, chaſte Matrone that hath inſtituted her better ſhould be carted, and haue filth and dirt throwne at her? And yet this is the equitie and iuſtice of the worlds dealings. Becauſe ſometimes ſome of wiſdomes children that ſhould haue beene ſo wiſe by their godly and holy life to haue honoured, and iuſtified their Mother, becauſe I ſay they doe ſometimes play the fooles, the ſcandalous and notorious fooles, therefore they cannot bee content to ſcourge and cart theſe vngratious children, and to caſt abhominable filth vpon them, as they deſerue, but they muſt needs fall foule vpon the poore and good Mother, and the keeneſt and ſharpeſt of their teene muſt bee wreackt vpon her, and ſhee muſt bee laſht with the Scorpions of mens malignant tongues euen to the very bones.

What is this but the ancient

Iewiſh

lewish [1] practise against Christian religion? Who if at any time any of the Christans fell into any scandalous euill, fell a rayling vpon Christ, and the sacred Scriptures? And will we call this Iustice? Why rather as in other cases learne wee not to pitie and lament the case of a good Mother in the miscarriage of a lewd vngracious childe? It should bee the wisdome of men to set the saddle vpon the right horse, let euery man haue the blame and shame of his owne euill actions, but take we heede that we doe not flie in Gods face by falling fowle vpon religion for mens scandalous miscarriages. It is not the religions but the mans fault, if one professing religion miscarrie, had he held him to the rule of his religion, that had kept him from that euill.

That which was of ancient pleaded with the Heathen on the behalfe of Christians had a great deale

1 *Non vt principes vestri viuimus, &c. Quod si quos etiam inter nos tales esse sciatis, non continuo ea de causa Scripturas & Christum maledicitis proscindite.* Iustin. Mart. Dial cum Tryph. Iudæo.

deale of reason in it. They desired but the same equitie and moderation towards them which was vsed towards their Philosophers. [m] If any professing philosophie did commit any euill worthy punishment, after conuiction and detection hee was punished according to the desert of his fact, yet Philosophie receiued no impeachment thereby, and that was not presently cried out vpon, when a Professor of Philosophie miscarried. Because they thus equally and wisely considered, *That the wickednesse was in*

m *Si conuicti fuerimus punimur, non propter nomen sed propter crimen. Hoc modo illos etiam qui philosophiam profitentur iudicari cernimus. Nemo eorum ante causam iudicio cognitam propter scientiam vel artem suam bonus malusue iudici esse videtur, sed postquam improbitas alicuius detecta fuerit pœnas luit, nec vllum ex eo in philosophiam redundat crimen.* ἐκεῖνος γὰρ πονηρὸς, ὃ μὴ ὡς νόμιος φιλοσοφῶν, ἢ δὲ ἐπιστὴ μεάναιτιος, *Ille enim malus qui non legitimè philosophatur, professio autem crimine vacat. Hoc ex æquo & nobis fieri cupimus.* Athenag. legat. pro. Christian.

Quemadmodum nihil ad philosophiam crimen Sophistarum, Epicureorum, Peripateticorum, aut quorumcunq; falsa dogmata profitentium: ita in verum Christianismum non cadit crimen deprauantium Euangilia. Origen contra Celsum lib. 2.

Si aliquis cui notum sit Iesu præceptum docentis temperantiam, & dicentis, Quicunq; inspexerit mulierem ad concupiscentiam, &c. iam commisit adulterium in corde suo, videret paucos aliquot pro Christianis habitos libidinoso viuere merito eis præuaricationē impinget, sed iniquissimè faceret, si doctrinæ Iesu imputaret eorum flagitia. Orig. con. Cels. l. 3.

him

him that was not a Philosopher according to his rule, but the profession it selfe was blameleſſe, That it was the mans fault, and not his profeſſions, that though the man were naught, yet his profeſſion was good. This equitie did the Chriſtians deſire the Heathen would ſhew to them. And this equitie I would Chriſtians would ſhew to thoſe of their owne religion, that the Heathen ſhewed to Philoſophers. Doth a man profeſſing religion fall into any ſcandal? Learne to diſtinguiſh betweene the *Man* and his *Profeſſion*, and let not the burthen bee laid vpon religion and his profeſſion, which is to be laid vpon his owne backe. Learne thus to iudge? that though the *Man* be deeply to bee *blamed*, yet his *Religion* and *Profeſſion* is blameleſſe. We may iuſtly in ſuch caſes blame the man, but wee ſhall deale verie vniuſtly to blame religion, becauſe we

we know that nothing blames and condemnes ſuch courſes more then that religion which they profeſſe.

We haue a propheſie of the conditiõ of the laſt times. 2. *Tim.* 3, 1--5 In which place the Apoſtle ſpeakes not of Pagans, Iewes, Turkes, but of Chriſtians, and ſuch Chriſtians, *Verſe* 5. *That ſhould haue an outward forme and profeſſion of Godlineſſe.* Now will any conclude that the profeſſion of godlines is naught becauſe ſome that profeſſe a forme of godlineſſe are *couetous, boaſters, proud, vngodly, &c.* And ſhall I be vngodly becauſe ſome that haue a forme of godlineſſe bee ſo vile? or ſhall I diſtaſte and condemne godlineſſe, and all profeſſion of it, becauſe many profeſſing godlineſſe proue ſuch and ſuch? God forbid. Yea, the Apoſtle ſufficiently preuents the ſcandal when hee ſayes, *Hauing a forme of Godlineſſe, but denying the power thereof,* as if hee ſhould

should say, Let no man for these things stumble at religion and the profession of Godlinesse, for godlinesse and profession is not in the fault, but the fault is because there is but a forme without power. It is not to bee denied, but a man that hath the power of Godlinesse may fall into a scandal, and by violence of some strong tentation bee rusht into some fowle action, but yet in that particular case, and at that time may want the power of Godlinesse. What is to bee done then? Surely writing is not to bee condemned because some Writers blot, and blurre; nor Godlinesse to bee condemned for some mens scandals, but formalitie and want of power. Wee may not resolue therefore that it is best not to meddle with godlinesse, but neuer to meddle with the profession of it, but ioyned with the power. Since therefore their must be scandals amongst such as professe godlinesse

learne we to be wiſer thē for ſcādals to cry down & condemne religion.

2. Come we now to the ſecond inference. Diuers zealous Profeſſours fall into ſcandals, therefore they bee all ſuch, all alike naught, and vnſound, onely they are not diſcouered as ſome are.

This is no new thing, this was the old practice of the [n] ancient enemies of the Church, and Gods people long agoe. It is that which *Auguſtine* in his time complaines to haue beene their guiſe, *That if any that made profeſſion of the holy Name of God did fall into any ſinne, if either ſome true thing were diſcouered, or ſome falſe thing were reported, oh, how they laid about them, and laboured tooth and naile to perſwade men, and make them beliene that they were All ſuch, though they were not all diſcouered.*

The ſame ſpirit liues in too many ſtill, and nothing more vſuall then ſuch language, and ſuch cenſures in

n *Ad quid enim aliud ſedent iſti, & quid aliud captant, niſi vt quiſquis Epiſcopus, vel clericus, &c. ceciderit omnes tales eſſe credant, iactent, contendant, ſed non omnes poſſe manifeſtari. Cum de aliquibus qui ſanctum nomen profitentur, aliquid criminis vel falſi ſonuerit, vel veri patuerit, inflant, ſatagunt, ambiunt vnde omnibus hoc credatur.* Aug. Epiſt. 137

in the like cases. Now yee may see what these men are, Neuer a barrell better herring, all naught, all alike. An Inference miserably vncharitable, which must necessarily make the Church of Christ a verie den of Hypocrites. For here wee see that in the very Church of Christ there must necessarily bee scandals and scandalous persons. And if where some bee such all be such, tell mee what the Church of Christ shall bee but a collection and confluence of rotten and dissembling Hypocrites. What is this but to doe that which *Dauid* in an other case was afraide to doe? *Psalme* 73. 15. *If I say, I will speake thus: behold I should offend against the generation of thy children.* In speaking thus, let men consider how they can wash their hands from that guilt. Farre is such dealing from that sweete and gracious dealing of the Lords, *Is.* 65. 8.

that caſts not away the whole cluſter, for ſome corrupt and euill grapes, farre are men from that Spirit, who becauſe now and then ſome one grape proues rotten, and offenſiue, doe thereupon reiect the whole cluſter, and cry out vpon the reſt of the grapes of the bunch, as if they were like *Ieremies* naughty figs. *Ier.* 24. 2. *Which could not be eaten they were ſo bad.*

To ſtop the mouth of Iniquity, in ſuch a caſe, let but theſe things be ſeriouſly and ſadly conſidered.

1. That there muſt bee ſuch amongſt thoſe that powerfully and ſauingly profeſſe the Name of Chriſt. And therefore we ſhall neuer finde the moſt holy and happy ◦ ſocieties to haue bin ſo happy as to bee free from ſuch. In *Noahs* Arke were but eight perſons, yet one reprobate *Cham*, In *Abrahams* family, a bond-woman, and her ſon to bee caſt out; in *Iſaacs* family a profane

◦ *Quantum libet enim vigilet diſciplina domus meæ homo ſum et inter homines viuo, nec mihi arrogare audeo vt domus mea melior ſit quam arca* Noe *vbi tamen inter octo homines reprobus vnus inuentus eſt, aut melior ſit quam domus* Abrahæ *aut melior ſit quam domus* Iſaac *aut melior ſit quam cohabitatio ipſius Domini Chriſti, in qua vndecim boni perfidem et furem Iudam tolerauerint, aut melior ſit poſtremò quam cœlum vnde Angeli ceciderunt* Aug. Epiſt 137.

profane *Esau*; in *Iacobs* family an Incestuous *Reuben*; amongst *Dauids* children an Incestuous *Amnon*; a rebellious *Absolom*, in the sacred colledge of Christes Apostles a *Iudas* a *Theife*. Ioh. 12. 6. a *Traytor*. Luk. 6. 16. a *Diuell*. Ioh. 6. 70. Euen in headen Gods owne house, and habitation, were found such Angels in whom God found not stedfastnesse; such Angels as *kept not their first estate, but left their owne habitation*, and became Deuills. Now then looke back vpon some of these Instances, and see if this kinde of reasoning bee safe. In *Noahs* Arke there was a graceless *Cham*, therefore all in the Arke were such as hee. Amongst the twelue Patriarches *Reuben* was vncleane, and Incestuous, therefore all your pillers of your Ancient Church were such also. Among the twelue Apostles of Christ the great professours, and preachers of his Name, *Iudas*

was a *thiefe*, a *traytour*, a *deuill*, therefore the whole company, is a colledge of *thieues*, *traytours* and *deuills*; Amongſt the Angels in heauen, there were legions of Deuills, therefore all of the ſame ſtampe, all alike: would not all men ſpit in that mans face that ſhould thus reaſon? and yet how familiar is ſuch reaſoning in too many mens mouths. It is a ſure thing that as p there cannot bee found better men in the world, thē amongſt thoſe in the Church, profeſſing Chriſts Name, and Truth, ſo neither can there be found ſome times worſe then thoſe that in the Church fall into heynous ſcandals. The which ſince it muſt ſo be, why ſhould the filth of ſome particular perſons miſcarriages be flung in the faces of all. What is this but for the q lees, and the dregges to loath the preſſes from whence Gods ſtorehouſes are filled with oyle?

p *Simpliciter autem fateor charitati veſtræ—quomodo difficile ſum expertus meliores quam qui in monaſteriis profecerunt: ita non ſum expertus peiores quam qui in monaſteriis ceciderunt.* Aug. Epiſt. 137.

q *Nolite ergo propter amurcam qua oculi veſtri offenduntur, torcularia deteſtari, unde apotheca dominica fructuoſi luminoſoris implentur* Aug. Epiſt. 137.

2. That

2. That though there bee ſuch, and that too many, yet farre many more there bee of the ſame profeſſion that are not ſuch, what though Chriſt haue one diſciple that becomes a thiefe, a traytor, a deuill, that brings ſcandal vpon the Preaching, and profeſſion, of his Maſters Name, yet hath he not eleuen others holy and right godly men, that liue according to their profeſſion, and doe their profeſſion honour and credit? What though one Chriſtian Corinthian fall into the ſinne of Inceſt, yet why ſhould the heathen Corinthians caſt the diſgrace of that his ſinne, vpon all the Chriſtian Corinthians? Are they ſo blind that they cannot ſee, that there be many *Corinthians. Act* 18.8. and that *God hath much people in that City. Act.* 18. 10. Who are holy, gracious, mortified, and renowned for the power of Godlines, that doe euery way make

good the religion they profeſſe? what though, now and then we ſee a ſtarre falling from Heauen, yet ſee wee not millions of thoſe glorious lights of Heauen, keepe their ſtation and their luſtre? And why haue not men an eye as well to looke at ſuch, at the many ſuch whoſe liues ſuite with their holy profeſſion, as they haue an eye to looke at ſuch, at a few ſuch as giue ſcandal? why can they not ſee that [r] there are that ſhine as lights in the middeſt of a froward, and a crooked generation, and ſo ſhine that they bee ornaments of the Church, as well as they can ſee ſuch, as are the diſgracers and diſhonourers of religion? Surely becauſe they are a froward and a crooked generation, and out of that peruerſneſſe of Spirit for one, and by one will iniuriouſly iudge and condemne all.

[r] *Quapropter & ſi cõtriſtamur de aliquibus purgamentis, conſolamur tamen de pluribus ornamentis.* Aug. Epiſt. 137

3. If all ſuch, how is it that ſuch more

more then all doe condemne such scandalous offenders. Who so sharpe, and so seuere against them, for their scandals as such as professe the same truth with them. Others triumph ouer them, scorne and deride them, but who so sadly, and so sharpely reproues, censures, and condemnes them, as doe they of the same profession? Who so discountenances, and discardes them once lapsed till their publique satisfactions, and their vnquestioned repentance, and humiliations doe in some measure wash off the blurre of their scandals. *Sufficient to such a man is this punishment which was inflicted of many* 2. Cor. 2. 6. And sufficient was the infliction of that punishement, by those many to acquit them from being all such. If they had all countenanced him, held fellowship and communion with him, pleaded his cause, and iustified his practise, then had

had there beene ſome colour to haue ſaid they had beene all ſuch. But now that the Corinthian Chriſtians, deale ſo ſeuerely with him, for his offence, it is cleare that they are not all ſuch, for if all ſuch as hee, then ſhould he haue found more fauour at their hands then ſo. And this was *Auguſtines* anſwer vnto, and defence againſt the *Manichees*. It was their faſhion it ſeemes to diſgrace the Church, and caſt reproach vpon it, and to beſmeare it with the mire of the fowle actions of ſcandalous profeſſors of Chriſtian religion. [f] Hee confeſſes that indeed there were many, that gaue ſcandal by their luſtfull and luxurious lifes, by their drunkennes, vile wordlines and earthlines, but yet giues them to vnderſtand that they were iniurious, *to re-*

[f] *Nolite mihi colligere profeſſores nominis Chriſtiani, nec profeſſionis ſuæ vim aut ſcientes aut exhibentes. Noui multos eſſe qui luxurioſiſſimè ſuper mortuos bibunt. Noui multos qui renunciauerint verbis huic ſeculo. Nunc vos illud admoneo vt abundo eccleſiæ catholicæ maledicere deſinatis vituperando mores hominum quos & ipſa condemnat, & quos quotidie tanquam malos filios corrigere ſtudet.* Auguſt. de moribus eccl. Cathol. 34.

proach

proach the Church with the condemning of the manners of those men whom the Church her selfe did condemne, and whom as euill children shee daily endeauoured to reforme. If indeede others of the Church professing the same Religion had winked at them, had slighted their offences, or had in any kind seemed to haue countenanced their persons, or approoued their courses, then might the *Manichees* haue had some colour to haue for their sakes condemned all professours, that they were all alike. But professours and the Church condemning and crying downe their courses it was but malignantly and peruersly done of the *Manichees* to twit and reproach the Church with such mens manners.

CHAP.

CHAP. IIII.

That Scandals are wofull and fatall euents to the ſcandalized world.

HItherto wee haue ſeene the *Neceſſitie*, come we now to conſider the *Miſchiefe* of ſcandals. That miſchiefe is two-fold. The firſt is a *woe* to ſuch as are ſcandalized that doe ſtumble & are offended. *Woe to the world because of offences.* For the meaning of the words. *To the world*, that is to worldly and carnall men. Becauſe of offences, or from offences, διὰ τῶν σκανδάλων, not διὰ τὰ σκάνδαλα, *from* offences, not *for* offences, not as if ſcandals were the *cauſe* for which the *woe* comes, as if God brought a woe vpon men *for* their ſcandals, but that ſcandals are the *meanes* and the Inſtruments *by* which, and *from* which God brings wo

woe vpon some mens heads. So that these words are not to bee vnderstood as threatning of woe to such as giue offence by falling into scandalous sinnes, who are threatned in the former verse, and in the end of this, but it is a threatning of woe to men of this world, wicked and vngodly men taking offence at the scandalous actions of such as professe Religion, that these scandals should prooue to such matters of woe and sorrow, and from, and by them should much mischiefe come to worldly men. Which wordes so opened, afford vs this point.

That the scandalous and offensiue Actions of such as professe the Gospell and Name of Christ are fatall, dismall, banefull and wofull euents to wicked and wordly men.

God that hath a prouidence in all

all euents, hath an all-wiſe and ouer-ruling prouidence in euents of ſcandal, and he in that prouidence of his orders and appoints them ſo to come, that they make way for ſome great woe to worldly men. Euery ſcandal is a *ſtumbling blocke*, and when a ſcandall is giuen, there is a *ſtumbling blocke* laid, and ſuch a ſtumbling blocke, at which ſome men ſhall not onely breake their ſhinnes, but their neckes. But who layes this *ſtumbling blocke*? This ſtumbling blocke God layes, *Ezek.* 3.20. *I laying a ſtumbling blocke before him he ſhall die.* When God in his Iuſtice meanes to make ſure worke with ſome men that they ſhall die, he firſt in his prouidence diſpoſes of a *ſtumbling blocke* to be laid in their way, at which they may ſtumble ſo as they may fall, and bee ruined, ſo as they may die. Amongſt many other ſtumbling blockes that God diſpoſes to bee laid

laid in mens wayes, this is a very frequent, and ordinarie one, the scandalous actions of some Professours of Religion. And when such stumbling blocks are laid, *woe to the world*, they are fatal, and mortal, *I laying a stumbling blocke that he may die.*

The word Σκάνδαλον. a scandal, the Grammarians say it signifies the crooked piece in a trap to which the baite is tied, at which a Mouse, Rat, Wolfe, or any other vermin biting, the trap fals downe, ensnares, and catches the beast. So that in scandalous euents God sets vp a *trap*, a *gin*, a *snare*, by which hee purposes to catch and ensnare such vermin as men in a reprobate condition bee. That looke as when a man sets vp and baites a trap hee may say, Now woe to Rats and Mice, woe to the Foxes, Wolues, and the baggage vermin, so when scandals fall out, *woe to the world*, Gods

Σκάνδαλον significat propriè tigillum in instrumentis quibus capiuntur lupi, aut vulpes, aut mures. σκάνδαλον τὸ ἐν μυάγραις apud Hesych. Melancth. ad Rom 14.

Gods trap is ſet vp to enſnare ſuch withall as are *made to bee taken*, 2. *Pet.* 2. 12. And looke as a man when he ſets vp a trap, hee intends it purpoſely for the woe of vermin, ſo when God in his prouidence diſpoſes of the euents of ſcandals, hee therein intends the woe, the enſnaring, the catching, killing, and deſtroying of ſuch who had beene happie, if they had beene made the vileſt vermin in the world.

That which *Salomon* ſpeakes of a wicked mans owne ſinne, is alſo true of the ſcandalous ſinne of another, *Prou.* 29. 6. *In the tranſgreſſion of an euill man there is a ſnare*, though he take a great deale of delight, and pleaſure in it, yet it will proue a trhackling ſnare; ſo in the tranſgreſſion, the ſcandalous tranſgreſſiō of a good man, or a ſeeming good man, there is *a ſnare*. Though euill men take a great deale of Content, and make themſelues much

much mirth, and paſtime at the falls; and ſcandals of ſuch as profeſſe religion, yet in that ſcandalous *tranſgreſſion there is a ſnare* for them, a deadly, and a mortall ſnare; *woe to the world becauſe of offences.*

As it is in the caſe of *Paſſiue*, ſo is it in the caſe of *actiue* ſcãdals. Now in caſe of *paſſiue* ſcandals it is true, *woe vnto the world frõ offences.* Such offences worke to worldly mens great ſmart, & ſorrow. The Apoſtle ſpeakes of Chriſt, 1. *Pet.* 2. 8. that he was πέτρα σκανδάλου, *a rocke of ſcandal, or offence.* And *Iſ.* 8. 14. 15. the Prophet foretold that he ſhould be for *a gin, and for a ſnare to the inhabitants of Ieruſalem.* So that it may be truly ſaid of ſuch *woe* vnto them that Chriſt the *rocke of ſcandal* euer came into the world. *For Iudgement* and for woe, *am I come into the world, Iohn 9.*

Thus alſo is it true in caſe of *Actiue* ſcandals, for *Iudgement do they*

come into the world, and for Iudgement *vnto* the world. *Woe be to the world* for the ſcandalous ſinnes of Profeſſours of Religion, for they be ſet vp to be *ſtumbling ſtones and rockes of offence*, againſt which men of the world ſhall daſh themſelues, they be ſet for *ginnes* and for *ſnares* in which they ſhall bee taken. In the caſe of *paſsiue* ſcandals, where offence is onely taken, there the trap is baited with the *bread of life*. In the caſe of *Actiue* ſcandal, where offence is giuen, there the trap is baited with *baine*, and *poyſon*, with *deadly poyſon*, death is in the trap. Now if *woe* to the world when the trap is baited with the *bread of life*, how much more *woe* to the world, when it is baited with ranke, and *deadly poyſon*?

Scandals and offences are diſmal and fatal to wicked men, becauſe God in his intention and adminiſtration diſpoſes and orders them as

as the meanes that shall make way for the surer and sorer punishment of them for their vnprofitablenesse vnder, and their contempt of the Gospell, the meanes of grace and the holy examples of such as are truly godly. Therefore are they fatall and wofull euents becausse they are sent as executioners of diuine vengeance vpon the disobedient rebels against the Gospel. God giues men his word and the Ministerie of it to conuert, and saue them, the holy examples of his children to guide, and lead them. Now neither one thing nor another will reclaime men of the world, nothing will doe them good, still will they goe on in their vnbeliefe and hardnesse of heart, notwithstanding the light of the Word, and the light of holy examples, notwithstanding the shining light of both, they will loue, and liue in darknesse still. So then God seeing this that nothing

will better them, but to Hell they will goe, and damned they will be, let his Miniſters, and his people do what they can, he thereupon enters into a reſolution to make ſure worke with them, and to take ſuch a courſe as ſhall infallibly, and irreuocably make way for their eternall ruine, and to this end in his prouidence diſpoſes of theſe ſcandalous euents, as ſtumbling ſtones, and ſtumbling blockes; at which they may ſo ſtumble as they may fall, and be ſurely ruined. As if the Lord ſhould ſpeak on this manner. I haue giuen you my Word and Goſpel, it hath beene preacht amongſt you plentifully, and powerfully, all the meanes notwithſtanding, you haue not beene one whit the better, but rather worſe, yee are more ſtubborne, more rebellious, more malicious, and to Hell yee will, doe my Miniſters what they can.

Wel

Well then since there is no remedie, since yee will goe, I will take an order to set you going surely. Behold, in my prouidence I will dispose of scandalous euents to fall out that shall lie as stumbling blocks in your way; at which, stumble yee, and fall yee, and be yee remedilesly ruined. I gaue you my word that you might haue risen, but you would not be raised by it, I wil therfore lay a stumbling block in your way, at which you shall bee sure to fall. I gaue you my word that you might haue lined, but now I will *lay a stumbling blocke that you may die*, *Ezek.* 3.20. You would not bee drawne to Heauen by the holy examples and lifes of my Saints, therefore shall yee bee head-longed another way by the scandalous euents that shall by my prouidence fall out. I sent my Ministers, whom I made fishers of men, with their nets and baites to

catch you, but by no meanes would yee bee caught in their nets, nor bite at their baites, nor bee catcht with their bookes, therefore now will I diſpoſe of ſcandalous euents, which I will ſet as traps, and ſnares and ginnes for you: greedily and eagerly ſhall you come to them, & ſhalbe enſnared and held faſt for euer getting out againe. And thus doe ſcandals come as meſſengers of wrath and death.

Gods dealing with wicked men in euents of ſcandals, is cleane contrarie to his dealing with good men. Such as loue the truth of God, and ſubiect vnto it, though ſcandals come ſhall not bee enſnared by them, God will ſecure and ſaue them from being enſnared, *Pſal.* 119. 165. *Great peace haue they which loue thy law, and nothing ſhall offend them*, or, *they ſhall haue no ſtumbling blocke*. Such as loue Gods truth haue great peace, great ſecu-

securitie when scandals fall out, they shall haue no stūbling blocks, God himselfe will keepe them, that they shal not dash their feet against these stones, they shall haue no stumbling blockes to hurt them. But now on the contrarie great danger and mischiefe shall they haue that loue not the Law, they shall haue stumbling blockes, and therefore becausse they loue not Gods law shal they haue them, that God may bee auenged vpon them for the neglect and contempt of his truth. And becausse they loue not Gods Law, therefore shall scandals come, that shalbee fatal stumbling blocks for them. That looke as *Salomon* speakes of the Harlot, *Eccl. 7. 26. I finde more bitter then death the woman whose heart is snares and nets, and her hands as bands, who so is good before God shall escape from her, but the sinner shalbee taken by her*; So may it be said of scandals.

More bitter then death, (woe vnto the world becauſe of ſcandals) are ſcandalous euents, *for they are as ſnares and nets, who ſo is good before God*, an holy and a godly man ſhal eſcape, and bee deliuered from being enſnared by them, *but the ſinner*, the neglecter and contemner of Gods grace *ſhall be taken*, and bee ruined by them, and therefore woe vnto the ſinners of the world becauſe of ſcandals. It is in this caſe betweene men of the world and ſcandals, as it was in *Ahabs* caſe betweene him and his falſe prophets, 1. *King*. 22. 20, 21, 22. God had a purpoſe out of diuine Iuſtice and vengeance that *Ahab* ſhou'd *fall*, and bee ruined. Now God enters into counſell what courſe ſhall bee taken to bring it about that hee may fall and periſh, *Verſe* 20. *Who ſhall perſwade* Ahab *that hee may goe vp* and fall *at Ramoth Gilead*. There comes forth a ſpirit,

ſpirit, *Verſe* 21. and ſayes, *I will perſwade him.* The Lord askes, *Verſe* 22. *How* or *wherewith?* Hee answers, *I will goe forth and bee a lying ſpirit in the mouth of all his prophets.* And the Lord ſaid, *Thou ſhalt perſwade him and preuaile alſo, Goe forth, and doe ſo.* The caſe is the very ſame here. God beſtowes his Word, and the Miniſterie of it vpon a people, it workes them not to Faith & Repentance. Hereupon is the Lord prouoked to anger, and vpon that hee enters into a conſult of reuenge. Here be a company of men that haue had the meanes of grace, but they will not bee conuerted, and raiſed vp, I am therefore reſolued they ſhall fall into Hell for euer. But who will now take ſome courſe that they may fal. Then ſteps forth Satan, I will take a courſe to make them fall fatally. And the Lord ſayes what courſe wilt thou take? Satan anſwers. I

wil

will goe forth and draw ſome noted Profeſſour of Religion into ſome groſſe and ſcandalous ſinne. And that ſcandal of his wil be ſuch a ſtumbling blocke at which they will ſo ſtumble, that I will warrant them fall farre enough, and deepe enough for euer recouering out of the pit. And the Lord anſweres, Thou ſhalt effect it and preuaile, Goe forth and doe ſo. Goe Satan, preuaile with ſuch, and ſuch a Profeſſour of Religion to bring him into ſome fowle ſcandal. And let that ſcandal bee a fatal ſtumbling blocke to make ſuch fall, and aſſuredly periſh, that would not bee wrought vpon by the word.

So that looke what the falſe prophets were to *Ahab*, that are ſcandals to the world, meanes of their fatall fals and ruines, woe to *Ahab* becauſe of the falſe prophets, and woe to the world becauſe of ſcandals that make way for their miſchiefe,

thefe, as the falfe prophets did for Ahab. So that by all this wee fee that Gods diſpoſall of ſcandals, is an Act of diuine vengeance, and office plaguing mens vnprofitableneſſe vnder the meanes of grace, that by this meanes their righteous damnation might be ſealed vp, and made ſure.

And therefore this is a point well worth our obſeruation. That where God ſends moſt preaching, and the greateſt meanes of grace, there commonly fall out the greateſt and fouleſt ſcandals, and where little or no meanes, little or no ſcandal.

Now what may the reaſon of this bee? Not that the preaching of the Goſpel makes men worſe, as men of euil ſpirits are readie to ſlander and calumniate it in caſe of ſuch euents, but amongſt many other reaſons that might be giuen of it, this is one ſpeciall one. Where God

God giues greateſt means of grace, and ſaluation, there mens ſinne in their vnprofitableneſſe, impenitencie, and vnbeliefe is the greater. The greater mens ſinnes are, the greater is Gods wrath, and therefore out of the greatneſſe of his wrath againſt mens great vnprofitableneſſe, God diſpoſes it, that where the greateſt meanes of grace are neglected and contemned, there ſhall bee the greateſt ſcandals, that ſo hee may greatly plague great vnprofitableneſſe and contempt. God will haue ſuch as be vnprofitable vnder great means, to haue great fals, that they of all others may fall moſt lethally, and moſt dangerouſly, and fatally. Now a little ſtumbling ſtone cauſes but a little & an eaſie fall, but the greater the ſtumbling block is, the greater, and more wofull muſt the fal needs bee. And therefore where greateſt meanes not profited by, are, there

are

greatest scandals to bring the greater woe, and vengeance vpon great vnprofitablenesse; therefore there the greatest stumbling blockes to fall by, where the greatest meanes to rise by, that such may not simply fall, but so fall that they may be dasht to peeces.

Chap. V.

How Scandals come to be so woefull and Mischieuous.

Now how Scandals make way for mens fals and ruines, and so for their woe will appeare in these following particulars.

1. In that they make way for their stumbling at Religion and Godlinesse, the powerfull and saving profession thereof. When men stumble at Religion and are so offended at Godlinesse as to dislike and

and reiect it, and that with a peremptorie reſolution of ſpirit neuer to receiue and embrace it, it muſt needs bee confeſſed that ſuch perſons are in a woefull and miſerable caſe. Wee find ſome that *ſtumbled at Chriſt*, 1. *Pet.* 2. 8. Some that *ſtumbled at the word*, 1. *Pet.* 2. 8. Some that *ſtumble at the law*, *Mal.* 2. 8. Some that *ſtumble in their wayes from the ancient pathes*, *Ier.* 18. 15. Now to ſtumble at Chriſt, at the word, at the Law, at the antient wayes, at religion, this is a *woefull* thing. There is but one true religion in which a man can be ſaued, now therefore *woe* to him that ſtumbles at true religion, for there is no way but infallible damnation for ſuch a man. There is no way of ſaluation but by Chriſt, *There is no other name vnder heauen to be ſaued by*, *Act.* 4. 12. Therefore *woe* to that man that ſtumbles at Chriſt, for that man puts himſelfe out

out of possibilitie of saluation. The word, is the *word of grace*, *Act.* 20. 32. *the word of life*, *Ioh.* 6. 68. *the word of the kingdome*, *Mat.* 13. 19. therfore *woe* to that man that stumbles at the word, for he puts himselfe out of possibility of grace, eternal life, and the kingdome of God. *The Law of the Lord is perfect, converting or restoring the soule*, *Psal.* 19. 7. therefore *woe* to him that stumbles at the Law, for hee is out of possibilitie of being conuerted, and restored. *The old and the Antient wayes are the good wayes wherein a man shall finde rest to his soule. Ier.* 6. 16. Therefore *woe* to that man that stumbles at and from the antient wayes, becausse what possibility hath hee of finding rest to his soule?

Now by *scandals* and offences *stumbling blockes* are laide to make men *stumble* at these, and so to bring *woe* vpon their soules. When pro-

profeſſours of religion, of Chriſt, of the word, of the law, of the Antient wayes fall into fowle ſcandals, thereupon men of the world take occaſion to ſtumble at that Religion, at that Chriſt, at that word, at that law, at thoſe Antient wayes which they profeſſe, and grow to a reſolution neuer to make or meddle with theſe, and ſo make way for their owne woe by refuſing, and reſoluing againſt the wayes of ſaluation: for looke what the force of holy example and good life is to ſtop mens mouthes, and gaine their hearts to a loue and liking of the truth and religion, of that force on the contrary, is euill and ſcandalous life to keepe men of Godly and holy life, *good conuerſation makes euill ſpeakers aſhamed.* 1. Pet. 3. 16. *Well doing puts to ſilence the ignorance of fooliſh men,* 1. *Pet.* 2. 15. that they cannot ſpeake euill of Godlines and Religion. Religious con-

uuerſation winnes and gaines thoſe that are *without* and brings them to a loue of religion, 1. *Pet.* 3.1. So contrarily, ſcandalous carriages embolden the faces, and open the mouthes of enemies, ſtumbles, and offends them, and workes in them ſuch a diſallowance of religion and diſlike of the profeſſion of Godlines, that they vtterly reſolue againſt it.

And that ſcandals, doe make men thus ſtumble at Religion, the word, &c. how plaine doth dayly experience make it? let ſuch an one n profeſſes Chriſt, his word, his ruth fall into any ſcandal, and what followes? Oh! Say men, this s their religion, this is their profeſſion, doe ye not ſee what perſons hey are that are of this ſame holy eligion, and profeſſion? Are there ny worſe then theſe, more diſhoneſt, and deceifull? If this be their eligion, God bleſſe mee from their

religion, I am reſolued neuer to be of ſuch a religiõ, I now plainely ſee that it is nothing but errant hypocriſie, lying, coozening, & diſſembling. And thus through diuine vengeance puniſhing thẽ for their vnprofitablenes vnder the word, they ſo ſtumble at theſe ſcandals, as to fal into an hatred, and diſlike of ſauing religion, and ſauing powerfull profeſſion of it. Into which who ſo falles, how woefully falls he?

That ſcandals do bring this woe vpon the world, and proue ruining ſtumbling blockes thus to make them fall, is further cleere by that, *Mal.* 2. 8. *Yee are departed out of the way.* It is a charge vpon the Prieſts. The u Prieſts that preached, & profeſſed the law, they departed out of the way, they committed groſſe and fowle ſcandals what was the iſſue of it? A great deale of miſchiefe followed vpon it, namely, a *woe*, an heauie woe, vnto the people

u *Miſera eorum conuerſatio plebi tue miſerabilis ſubuerſio eſt.* Bernard in conuerſ. Pauli ſer. 1.

ple from their ſcandals. But what was that *woe? Yee haue cauſed many* to ſtumble *at the Law*, that, is to ſtumble at true religion, and the wayes of God. When the people ſaw the Prieſts that profeſſed and preacht the Law, and who ſo great Zelots for the Law as they, when they ſaw theſe Prieſts to liue ſo looſely, and ſo ſcandalouſly they began to ſtart at it, and to queſtion happily whether this Law, this religion they preached, and profeſſed were of God or no. And if this were their law, and their religion, for their parts they were reſolued neuer to haue to doe with ſuch a Law, with ſuch a religion Thus their ſcandals did ſtumble thē And thus did their ſcandals bring an heauie woe vpon the people, for what a woefull condition was this, thus to ſtumble at the Law, at the true religion of God? what was this, but to ſeale vp, and make ſure

their owne damnation? for if they would none of the Law, they could none of Heauen, if ſhut out of Heauen, what remayned but Hell? The Lord had, it is likely, a long while called vpon the people by his Prophets, they would not hearken nor repent, nor imbrace the truth of God. The Lord therefore in his Iuſtice reſolues to be reuenged vpon them, by bringing a woe vpon them. And what woe would God bring vpon them! This woe of ſtumbling at religion that ſo hee might make ſure worke with them, that ſince they would not be ſaued, when hee offred them ſaluation, therfore now they ſhould neuer be ſaued. But now what courſe will God take to effect this, and bring this woe vpon them. He will in his wiſe prouidence lay the ſtumbling blocke of the Prieſts ſcandals in their way, at which they ſhall ſo ſtumble as to diſlike the Law, and

to fall into an vtter distaste of religion, by which they should make sure worke against their owne salvation. And so woe was vnto the people from the Priests scandals.

2. Scandals make way for woe in that they make way to occasion, men of the world to fall into the fowle and woefull sinne of blaspheming Gods holy Name. It is a *woefull* thing to fall into that sinne, especially so to fall into it, as to make that the ioy of our hearts which tends to the reproach and dishonour of his Name. The Name of God is *a glorious and a fearefull Name. Deut.* 28. 50. and therefore how *woefull and fearfull* a thing for a man to blaspheme that Name. What doth he better then cut himselfe off, from all communion with God that blasphemes his Name, that flies in his face, and triumphes in his reproach. It is said of the malicious Iewes. *Act.* 13. 45. that

they ſpake againſt *Pauls* doctrine *contradicting, and blaſpheming.* And marke what followes, *verſ.* 64. *Seeing yee put the word of God from you, and iudge your ſelues vnworthy of euerlaſting life, loe we turne to the Gentiles.* See then when they blaſphemed what they did, They *put away the word from them*, they iudged themſelues *vnworthy of life*, they cauſed God to *turne away* the meanes of ſaluation from them. Such a caſe is a woefull caſe, and to this caſe will contradicting & blaſpheming of God, and his truth, and Religion bring men. And therefore in this regard are ſcandals woefull euents becauſe they occaſion men to blaſpheme and ſpeake euill of God and his truth. When *Dauid* fell into that foule Scandal, what followed vpon it? See 2. *Sam.* 12. 14. *By this deede thou haſt giuen great occaſion to the enemies of God to blaſpheme.* Thoſe amongſt the

the people that were haters of true godlineſſe, and enemies to the powerfull profeſſion thereof and ſo enemies of God when *Dauid* fell into this ſinne, they fell into a *woefull* caſe, they preſently fall a blaſpheming of Religion, and ſpeaking euill of godlineſſe, and he that blaſphemes godlineſſe blaſphemes God, and ſo by this meanes cauſes God in wrath peremptorily to turne from them. So *Rom.* 2. 23. 24. *through you the name of God is blaſphemed amongſt the Gentiles.* So that the ſcandalous ſinnes of the Iewes were ſtumbling blockes to the Gentiles that made them fall into that fowle ſin of blaſpheming, that muſt needes make them vnworthy of eternall life.

3. Scandals make way for woe, in that they make way for the hardning of the hearts, and ſtiffening of the neckes of ſinnefull men in their euill wayes. It is a very

dangerous thing, for a man to bee in a ſinnefull way, but for a man to haue his hand ſtrengthened in his Iniquity, to bee hardened in any ſinne, this is a woefull condition. It is the greateſt *woe*, and *curſe* that can be to haue ones hart hardened. *Lam.* 3. 64. 65. *Render vnto them a recompence O Lord according to the worke of their hands, Giue them* obſtinacie *of heart, thy* curſe *vnto them. Salomon* ſpeakes of the *plagues in the heart.* 1. *King.* 8. 38. The plague in the body, is a woefull diſeaſe, and what then is the plague in the heart. God threatens *Pharaoh* with this plague, *Exod.* 9. 14. *I will at this time ſend all my* plagues *vpon thine heart*, and ſee how God did it. *Exod.* 10. 2. *Goe into* Pharaoh *for I haue* hardened *his heart.* Therefore the *Hardnes*, or *Hardening* of the heart is the *plague* of the heart. God ſent ten plagues vpon *Pharaoh*, but this

plague

plague of his heart, in the hardening of it, was ten times greater then all the plagues of Ægypt. It is that which vſually God premiſes, and fore-ſendes when hee meanes to prepare men to temporall deſtruction. When God meanes reſolutely, to ſpeede a particular perſon, or a whole nation, and to bring ineuitable deſtruction vpon them, God firſt makes way for it, by the hardening of mens hearts. *Exo.* 14.17. When God would get himſelfe honour in the deſtruction of *Pharaoh* and the *Ægyptians*. *I will ſaith hee*, harden their hearts, *and they ſhall follow them, and I will get me honour vpon Pharaoh.* So *Ioſh.* 11. 19. 20. Not a City that made peace, with the children of *Iſrael*, *ſaue the Hiuites the Inhabitants of Gibeon*, *They tooke all in battell.* But why did not other Cities, doe as the *Gibeonites*, why did not they ſubmit, and ſeeke their peace? Becauſe

cauſe God had a purpoſe, they ſhould bee deſtroyed, and to make the ſurer way for it, gaue them vp to an hardened heart, *for it was of the Lord, to harden their hearts, that they ſhould come out againſt Iſrael in battell, that he might deſtroy them vtterly, and that they might haue no fauour but that hee might deſtroy them.* So that when God meanes that a man ſhall haue *no fauour*, but be *vtterly deſtroyed* then God firſt giues men vp to *hardneſſe* of heart. Nay, it is that which is a *woefull* preparatiue to eternall wrath, it is that which lockes men, and ſhuts them faſt vp, and keepes them ſure for eternal vengeance. When God is ſo angrie, as that hee is peremptorily reſolued that a man ſhal not be ſaued, but bee damned without all peraduenture, then God giues him vp to the hardneſſe of heart, vnder which hee ſhall be ſurele reſerued vnto the day of wrath.

When

When a Prince is resolued to put a man to death, he commands him first to bee surely imprisoned, to bee laid fast in fetters and irons. When *Herod* meant to execute *Peter*, see what sure worke is made, *He is deliuered to foure quaternions, of Souldiers to bee kept*, hee lies betweene *two Souldiers, bound with two chaines, and the keepers before the doores keeping the prison, Act.* 12. 6. So that in reason there was an impossibilitie of his escape from death.

So when God will make sure worke with a man, and is peremptorie for his execution, the Lord deliuers him vp to hardnesse of heart, and this hardnesse of heart will be as *quarternions of Souldiers*, in *Chaines*, and *Keepers*, Lockes, Barres, Boults, and Fetters, to reserue a man sure for damnation. A man hath had the meanes of grace offered him, he hath slighted them, and

and he will goe on, and he will doe this and that, ſay all the Preachers what they will, and can to the contrarie. When God ſees this, hee thus reſolues. Here is a man that I would haue ſaued, I offered him the outward meanes of grace, but he hath ſtubbornly and rebelliouſly ſtood out againſt the meanes, I am reſolued hee ſhall neuer be ſaued. I but perhaps the man liues ſtill vnder the meanes of grace, and ſo long there is a poſſibilitie of his conuerſion, and if he be conuerted he muſt needs be ſaued. Therefore God to keepe him from ſaluation will take a courſe ſure enough to keepe him from conuerſion. Now what courſe is that? God will haue ſuch a mans heart hardened. And if once the heart be hardened there is no poſſibilitie of Conuerſion, & is no Conuerſion, no Saluation. This proceſſe of Diuine Iuſtice & vengeane wee haue. *Iſ.6.10. Make*

the

the heart of this people fat, and make their eares heauie, and shut their eies lest they see with their eyes, and heare with their eares, and vnderstand with their heart, and conuert and be healed. We see in the end of the Verse, that Gods full and finall resolution is that they shall *not bee healed*, that is, they shall not be saued, as appeares, *Mark.* 4. 12. But how will God keepe them from being saued, they hauing, and hearing the Word? They shall *not bee conuerted*. But how will he keepe them from Conuersion? They *shall not vnderstand with their heart*, though they heare. But how will hee keepe them from vnderstanding with their heart? *Goe make* the heart *of this people fat*, that is, goe harden their hearts. When the heart is hardened they cannot vnderstand with the heart, when they cannot vnderstand with the heart, they cannot bee conuerted, when they can-

cannot be conuerted, whē they cannot be ſaued. And ſo the hardening of the heart is nothing elſe but the locking, and the ſhutting, and ſealing of a man vp, to keepe him ſure and faſt for Hell. So that for a man to bee giuen vp to hardneſſe of heart is a ſigne, and a *wofull* ſigne that a man is ſuch an one, as on whoſe ſoule God is reſolued to ſhew no mercie, and that a man is in the wofull ſtate of reprobation. Therefore ſee how the Apoſtle ſpeakes, *Rom.* 9. 18. *Therefore hee hath mercie, on whom hee will haue mercie, and whom he will he hardens.* See how *hardenings*, and *ſhewing mercie* ſtand in oppoſition. *Whom he will he hardens*, that is, he reprobates, and ſhewes no mercie to. But why ſayes he not, to whom hee will ſhew no mercie, hee ſhewes none, but it ſteed of that, *whom hee will hee hardens?* Becauſe God makes way for the execution of his coun-

counsell of Reprobation by Hardening mens hearts. By al this then it is cleere, that it is a *woefull* thing to bee giuen vp to the hardnesse of heart, *woe* to that man that hath his heart hardened.

Now then Scandals are *wofull* euents vnto men of the world, because they be such snares and stumbling blocks, as make and occasion them to fall into this *wofull* condition of hardening their hearts. Therefore *woe to the world because of scandals*, because by scandals their hearts shalbe hardened, they shall haue the wofull plague of the heart, they shall come vnder a wofull curse, be brought into a preparatiue condition for temporall and eternall ruine. For when men see such as make profession of godlinesse to fall into scandals, and haynous euils, it occasions them exceedingly to harden their hearts, and to blesse themselues in their euill,

& vngodly wayes, as if their wayes were better then the wayes of godlineſſe, and their perſons in a better eſtate and condition then theirs that make ſuch adoe with their profeſſion.

Wee may conceiue the truth of this in the ſcandal of the Inceſtuous Corinthian, 1. *Cor.* 5. There were multitudes of Heathen Corinthians that had not yet receiued Chriſt, nor his Goſpel. The Chriſtian Corinthians had queſtionleſſe beene dealing with the Heathen Corinthians, to bring them to repentance for the ſins of their Gentiliſme. What thoſe ſinnes were wee may ſee, 1. *Cor.* 6. 10. *Neither fornicators, nor Idolaters, nor Adulterers, nor effeminate, &c. nor Thieues, nor Couetous, nor Drunkards, &c. And* ſuch *were ſome of you.* Namely, when they liued in their Heathen condition. Now out of theſe ſinnes would not the Hea-

Heathen residue be brought. Now when all meanes, and endeauours for their reclaiming were in vaine, God in his Iustice would euen giue them vp to that wofull condition of being hardened in those their sinnes.

To this end in his prouidence a scandalous euent is disposed to come to passe in the sinne of the incestuous Corinthian, which could not but turne to the great hardening of the Heathens heart in their sinnes, Then began they to say and thinke in their hearts, They told vs our estates, and our wayes were dangerous and damnable, but to be sure, our wayes are as good as theirs. Wee are better yet then these professours of Christ, we are honester at the hardest, then are they, The fornication and filthinesse that is *acted* and committed amongst them is not once *named* amongst vs.

Wee will therefore euen keepe vs in theſe wayes, and goe on in theſe courſes ſtill. For if ſuch as theſe profeſſe themſelues to be, if your holy and ſtrict Chriſtians may doe ſuch vile things as theſe, then I trow it is not ſuch an hainous thing for vs that make no ſuch profeſſion to bee Drunkards, Adulterers, Swearers, &c. And thus by occaſion of this ſcandal did they confirme, hearten, and harden themſelues in their iniquities. Suppoſe any of the Chriſtians had after the falling out of this ſcandal, but offered to haue reproued an Heathen Corinthian for Fornication, Drunkenneſſe, &c what anſwere was he like to haue had but ſuch an one as this. Oh Sir, it is no maruell, you ſhould find fault with me, though now and then I may bee drunke, or commit fornication, yet I am not ſuch a beaſt, as ſuch an one your fellow Chriſtian, that made

made such adoe with his holinesse that hath now married his fathers Wife, I would you should know it, I am as honest as he, and as good a liver as hee for his heart. And so shooke they off all admonition and reproofe, & hardened their hearts against all remedies by occasion of that scandal. And so was there a rock to many an Heathen Corinthian, from the scandal of that Incestuous Christian, because they stumbled at it & were ensnared by it so as to harden themselues in their sinfull courses, & so by that hardnes were sealed vp to assured wrath.

There is nothing hardens men in their Iniquitie more, then to Iustifie them in their sinfull wayes. There is a Iustification of a sinner in his vngodlinesse, and there is a Iustification of a sinner *in* his vngodlinesse.

The first is a blessed thing, and makes a man happie, *Psal.* 32. 1. 2.

The ſecond is woful, diſmall, and dangerous. Iuſtification of a ſinner *frõ* his ſins is called *a Iuſtification of life*, *Rom.* 5.18. But Iuſtification of a ſinner *in* his ſins is a *Iuſtification of death*, that ſeales vp a man to damnation. Iuſtification of a ſinner *from* ſin is an *Act of Gods* grace, & mercy, and ſo hee iuſtifies the vngodly, (*Rom.* 4.5. *on him that iuſtifies the vngodly*) by acquitting, diſcharging, and abſoluing him from the guilt of his vngodlineſſe. Iuſtification of a ſinner in his ſin *is an act of Gods wofull vengeance* puniſhing men for former vngodlineſſe, and making way for the infallible aſcertaining of his damnation. And for Iuſtification of a ſinner in his ſinnes is way made by ſcandalous euents. And that ſcandalous euents doe iuſtifie vngodly men in their ſins, and ſo harden them therein, may appeare by that, *Ezek.* 16.51. *Neither hath Samaria committed halfe thy*

thy sinnes, but thou hast multiplied thine abominations more then they, and hast iustified thy sisters in all their abominations which thou hast done. *Samaria* was one of *Iudahs* sisters; The *Samaritans* were an idolatrous wicked people, *Iudah* shee professed her selfe the people of God. Now *Iudah* that professed her self Gods people, fel into foule, and scandalous abominations. *Samaria* committed not halfe her sinnes. Vpon this, *Samaria* begins to Saint her selfe, and to iustifie her selfe, being iustified by *Iudah*. Which may be vnderstood not only of the *euent*, that *Samaria* was lesse vniust, and vnrighteous in comparison of *Iudah*, but also of the *effect* or *consequent* of that euent, because *Samaria* in comparing her selfe with *Iudah*, finding her selfe more iust, that is lesse vniust, did thereby positiuely iustifie her selfe, as if shee were in a good

caſe, and a good way, becauſe *Iudah's* abominations were ſo many and ſo great, and becauſe *Iudah* is blacker then ſhe, therefore ſhe beginnes to imagine her ſelfe Lilly white. I, ſayes *Samaria*, it is no maruell that *Iudah* is ſo godly, ſo religious, ſo holy a people, and that I am ſo idolatrous, and ſo ſinfull, I am ſure I am not halfe ſo bad as ſhe. For all their godlineſſe, and Religion they talk of, for any thing I ſee, my life, courſes, dealings are as good, and honeſt, nay, more iuſtifiable then theirs. And if *Iudah* that profeſſes ſuch ſingular holineſſe, doe thus and thus I hope my wayes being better then hers, my condition is better. I am therefore reſolued to ride on in the old road ſtill, I will not change liſes and wayes with *Iudah* for all her godlineſſe and Religion. Thus queſtionleſſe, did *Iudahs* abominations occaſion *Samaria* to iuſtifie her ſelfe, and

and by such iustifying of her selfe, she hardened and strengthened her selfe in her sinnes, and so were *Iudahs* scandals and abominations *woefull* euents to *Samaria*, because thereby her heart was hardened to her destruction.

It is with scandals as it was with those false Prophets, *Ezek.* 13. 22. *You strengthened the hands of the wicked, that hee should not returne from his wicked way.* Men cannot bee saued if they bee not turned from their euill wayes, men cannot be turned from their euill wayes, if their hands bee strengthened in them, and their hearts hardened. Now here was the mischiefe and the woe that came by those false Prophets, they strengthened mens hands, and hardened their hearts in their euill wayes that they could not be saued. Such is the mischiefe and the woe of scandals, men cannot bee saued, vnlesse they returne

from their wicked way, they cannot returne from their wicked way ſo long as their hands bee ſtrengthened, *and woe to the world becauſe of ſcandals*, for they ſtrengthen the hands of the wicked, and ſo make way for their fatall ruine.

Scandals are that to the World, that thoſe things were to the *Iewes*, *Rom.* 11. 9. *Let their table bee made a ſnare, a trap, and a ſtumbling blocke, and a recompence vnto them.* When no meanes of grace wil ſoften hard hearts and bring them to Repentance, God in his Iuſtice diſpoſes of ſcandals, and they are made ſnares, traps, and ſtumbling blockes, and a recompence vnto them that God may recompence them for their vnprofitablenes; and by thoſe ſcandals, occaſion them to harden their hearts to their ruine, that would not bee ſoftened vnto life.

It is otherwiſe to the World from

from the ſcandals and fals of Profeſſors, then it was to the *Gentiles* from the fall of the *Iewes* from Chriſt. The fall of the *Iewes* was for the happineſſe of the *Gentiles*. *Rom.* 11. 11. 12. *Haue they ſtumbled that they ſhould fall?* that is, fall quite and cleane off, *God forbid*, *But through their fall, ſaluation is come vnto the Gentiles*, *The fall of them is the riches of the world*. But now in ſcandalous fals of Profeſſors into foule ſinnes it is contrarie, *Thorough their fals damnation comes to many*, and they are the miſchiefe, miſerie and vndoing of many. And that on this manner. God many times vouchſafes the meanes of grace and repentance to a people, in thoſe meanes ſtriues a long time with them, but ſtriues in vaine. Therefore he reſolues thus, My ſpirit ſhal ſtriue no longer with them, but ſince they will not, they ſhall not be ſaued, I will take a ſure

courſe

courſe for their damnation. I am reſolued they ſhall not be ſaued, and becauſe they ſhalbee ſure neuer to bee ſaued, I will make ſure they ſhall neuer be conuerted, And that they may bee made ſure for euer being conuerted, I will take a courſe that they ſhall not vnderſtand the word they heare with their hearts, and that they may not vnderſtand the word they heare, I will take a courſe for the hardening of their hearts, & for the thorough hardening of their hearts ſome profeſſour of religion ſhall fall into ſcandal, and thereby ſhall their hearts bee hardened ſeuen fold more then euer, they ſhall iuſtifie themſelues in their ſinnes, and ſo by an hard heart ſhall put themſelues out of all poſſibilitie of Conuerſion, and ſo out of all poſſibilitie of ſaluation. How often would I haue had you riſen, and yee would not riſe? therefore now

ſhall

ſhall you fall into hell, *for hee that hardens his heart ſhall fall into miſchiefe, Prou. 28. 14.*

That therefore yee may fall into a miſchiefe, and with a miſchiefe; yee ſhalbe hardened, and that you may fall into greater hardnes of heart, ſome man ſhall fall into ſcandal; his fall into ſcandal ſhall make way for a *woe* to fall vpon your heads. His ſcandal ſhall harden you, that hardnes ſhall make you fall into miſchiefe. And thus woe to the world becauſe of offences, becauſe they come to ſtiffen, and harden their ſpirits, and as meſſengers of wrath to bind them ſure, hand and foote, that they may be prepared, to bee throwne out into vtter darkeneſſe.

Thus *woe to the world, becauſe of offences*, becauſe the world is occaſioned by them, to reiect the ſaning profeſſion of Religion, to fall fowle on Gods holy Name, to iuſtifie

iuſtifie themſelues in their ſinne-fall wayes, and ſo by theſe things to make hell ſure their owne. So that the fall of a profeſſour of religion, is as the fall of an oake vpon vnderwood, and ſmaller trees, that be neere it: woe to them, when the oake fals, becauſe it miſchieues, bruſhes and breakes them in pieces by its fall. It is iuſt in this caſe, at it was in the ouerthrow of that Army. *Ier.* 46. 12. *The mighty man hath ſtumbled againſt the mighty, & they are both fallen together*, firſt one fel; he being fallen, another ſtumbles at him, and ſo they both lay on the ground together. Thus falls it out in ſcandals. Firſt one falles into ſome great ſinne, others come and ſtumble at him being fallen, and ſo both fall, and the firſt mans fall is the laſt mans ruine. And therefore *woe to the world becauſe of ſcandals.*

CHAP.

Chap. VI.

What little reason men haue to triumph at, and what great reason to bee cautelous in the euent of scandals.

ALl this well weighed, and duely considered will giue vs to vnderstand two things: the litle reason of ioy, and the great reason of feare and caution in case of such scandalous euents.

1. It lets vs see what little reason men of the world haue to triumph, insult, and [x] reioyce as they vse to doe, in the falles and scandals of such as professe religion. *When my foote slippeth they magnifie themselues against me. Psal.* 38. 16. If such an one doe but tread awry, or his foote but *slip*, their enemies let not their *slips* slip, but take occasion from

x Γινώσκω δὲ ἐγὼ πολλὰς διὰ τὸ δυσσυνείδητον, καὶ τὸ μὴ καθαρὸν τῆς γνώμης τοῖς τῶν πλησίων ἁμαρτήμασιν ἐπιχαίροντας. Iust. Mart. Epist. ad Zen. & Seren.

from ſmall ſlips to make great tryumphs, And if they be ſo ready to magnifie themſelues againſt them, when they but *ſlip*, how much more when they *fall*, and fall into the puddle, into the mire? How doe they magnifie themſelues againſt them then? The reproach and diſgrace of their ſinneſull falls yeeldes aduerſaries ſuch content that they proiect and lay on purpoſe for it. *Neh. 6. 13. Therefore was hee hired that I ſhould be afraid, and doſo & ſin, and that they might haue matter for an euill report, that they might reproche me.* And therfore proiecting for their falles, and laying plots before hand for them if it may, be no wonder that they ſo reioyce and triumph if at any time they fall into ſuch ſinnes, whereby they may haue matter for an euil report that they may reproach them. So true is that which ɣ *Luther* ſpeakes that they *hunger and thirſt, after the ſcandals*

ɣ *Papiſtæ calumniandi ſtudio totam noſtrã conuerſationem obſeruant. Si quid ergo humanipatimur, ſicut profecto infirmi ſumus, & patimur noſtra incommoda, ibi demum tanquam famelici porci immergunt ſe in ſtercora noſtra, & ex iis deliciis faciunt, dum infirmitatem noſtram exemplo maledicti Ham aperiunt & traducunt, verè enim eſuriunt & ſitiunt ſcandala noſtra*, Luth. in Gen. 9.

scandals of the Godly, and if at any time, through humane frailety they doe fall into an euill, like hungry hogs they nuzzle in their excrements, and feast vpon them as vpon dainties, There being nothing that so glads their hearts, that so opens their mouthes with so much insolency and triumph. And as *Luther* compares them in this regard to *hogs*, so[1] *Augustine* to *dogs*, namely to the rich gluttons dogs that lay licking, and sucking *Lazarus* his sores and woundes. It pleased not those dogs so much to be licking *Lazarus* sores as it pleases some men to haue their tongues in the scandalous wounds and sores of such, as professe godlines. As it is the sorrow, and griefe of good hearts, and that which makes them droope and mourne to see Christ, his Gospell, and truth reproached, and disgraced by scandals; so contrarily, it is meate & drinke to wicked ones, and

[1] *Hos ergo de nostris doloribus suauitatem suæ malæ linguæ captantes; facile est vt illis canibus cõparemus, si forte in malo intelligendi sunt, qui lingebant vulnera pauperis illius qui ante ianuam diuitis iacebat &c.* Aug. Epist 137.

and the very ioy of their hearts, when ſuch euents fall out.[a] As ſuch as are filled with the loue of Chriſt, do grieue and mourne, ſo they that are filled with the malignity of the Diuell, doe reioyce in the euent of ſcandals. Any thing that makes to the diſgrace of Gods Church, his cauſe, and religion, that ſets and puts them into extaſies of reioycing. 2. *Sam.* 1.20. *Tell it not in Gath, publiſh it not in the ſtreets of Aſhkelon, leſt the daughters of the Philiſtims reioyce, leaſt the daughters of the vncircumciſed triumph.* Why? what was it, that ſhould make them *triumph* and *reioyce?* That *verſe* 19. *How are thy mighty* fallen? *Saul* and *Ionathan* were fallen, not by *ſcandal*, but by the *ſword*, but that fall ſuch as it was, made to the diſgrace of *Iſrael*, to the reproach of the God of *Iſrael*, and hence their Ioy, and Triumph. Marke by the way, who they are that

[a] *Proinde charissimi in isto scandalo quo de Bonifacio presbytero non nulli perturbantur, non vobis dico vt non doleatis. Qui enim ista non dolent, non est in eis charitas Christi, qui autem de talibus gaudent, abundat in eis malignitas diaboli.* Aug. Epist. 137.

that reioyce in such cases, *vncircumcised Philistims*, the *sonnes and daughters of vncircumcised Philistims*. And well becomes it such, and none but such to reioyce. And such doe and will reioyce. Now truely all before considered, we see what little cause they haue to be so ouer-ioyed; there is a great deale of loy, and merriment more then there is cause. All considered, wee may truely say vnto them, as *Iam. 4. 9 Let your laughter be turned into mourning, and your ioy into heauinesse. Woe vnto the world because of scandals.* When scandals come into the world, a woe comes vnto the world, messengers of vengeance to doe executions of Iustice are sent by God. And will the world be so blind and witlesse, to *reioyce* and *triumph* in that which comes to bee their bane and ruine, their sorrow and their smart? Hath the silly beast any cause to leape and

friske when hee ſees the trap ſet vp and bayted that will enſnare and murder him?

It is probably thought that when *Noah* fell ſo foule and ſhamefully in his drunkennes that *Canaan* Chams ſonne firſt * ſaw his grandfather in that caſe, and ſo went and told his father *Cham* of it: for elſe why ſhould *Noah* curſe *Cham* in his ſonne *Canaan* rather then in any other of his ſonnes. Hee had other ſonnes beſides, *Gene.*10.6. *And the ſonnes of Cham, Cuſh and Mizraim, and Phut and Canaan.* Why therefore *curſed bee Canaan* rather then *Cuſh, Mizraim, or Phut?* Like enough that *Canaan* as the Iewes probably coniecture firſt eſpied *Noah* in that caſe, and he being an vngracious youngſter, one without all Religion, and poſſibly an hater of all goodneſſe, one that had like enough beene often ſagely admoniſhed, and ſharply reproued by *Noah.*

Hebrews etiam id tradebat, & ratione confirmabat, primum Chanaan verenda aui ſui vidiſſe, ſuoq; ſolum patri narraſſe tanquã de ſene ridentem. Theodoret. Quæſt. in Geneſ.57.

Noah. And little content did the holynesse, austeritie and religious carriage of *Noah* giue either to *Canaan* or to *Cham*. Now therefore *Canaan* when hee sees him in his drunkennes, and in that shamefull pickle in his nakednesse, he tels it to his father, and his father after to *Shem* and *Iaphet*, and that with ioy and gladnesse, with mocking and derision: for otherwise for *Canaan* to haue seene it occasionally and to haue told it his father, or for his father to haue seene it occasionally and haue told it his brethren, had beene no matter of offence, but questionlesse they both told it with much ioy, and reioycing. Like enough *Canaan* when he first espied it, came running to his father, with much ioy in his face, Oh father I can tell you excellent Newes, the braueſt Newes that can be, Newes that will doe you good at the very heart, doe but goe along with me,

and I will ſhew you ſuch a ſight as you neuer ſaw. Look where that old Dotard lies drunke, and in what a baſe and ſhamefull faſhion? This is he that alwayes telling me of my ſwearing, cenſuring mee for my want of religion, this is hee that was ſo holy, ſo full of his religion, and godlines, ſee there how like a beaſt he lies. And ſurely if *Canaan* did tell *Cham* of it, *Chams* fact was exceeding vnnaturally villanous. the text ſayes. *Gen.* 9. 22. *And* Cham *the father of* Canaan *ſaw the nakednes of his father*, not occaſionally and at vnawares, ſo might *Shem*, or *Iapket* haue done. But if *Canaan* did firſt tell *Cham* of it, as very probably hee did, then *Cham* like an vngratious varlet as he was, could not be content to heare of it, but to reioyce, and glad his heart the more, he muſt goe ſee the ſight, hee muſt goe feed his eyes with it, and that he might be ſure

of

of it, and obseruing all the seuerall circumstances hee might haue the more to make vp his mouth. And then after this in scorne, and derision and with insulting insolency goes & reports it to *Shem* and *Iaphet*. So that what betweene an vngracious sonne, and a graceleſſe grand-childe there was sure no small Iubilation, and exultation in *Noahs* scandal, and drunkennes. But now as merry and iocund as *Cham* and *Canaan* were, let vs see a little what cause they had for it, and consider if their were not that in it, that was enough to marre their merriment, and to haue turned their mirth into mourning. Alas all considered, full little cause had they to be thus vpon their merrie pinnes. It *could not* be but the scandal of *Noahs* drunkennes *must come*, but *woe* to *Cham* and *Canaan* because of that scandal. God had a purpose to bring a *woe*, and a *curse*

vpon *Cham* and *Canaan* and vpon the *Canaanites* his poſterity, that they ſhould be rooted out, and cut off by the ſword of *Iſrael*. But how now ſhould way bee made to bring this curſe vpon the heads of them? *Noah* ſhal fall into a ſcandal, thereby ſhall they be occaſioned by reaſon of their naughty ſpirits to doe as they did, and then no ſooner ſhal *Noah* awake from his wine but hee ſhall awake with a ſolemne curſe in his mouth, which ſhould be as the oracle of God, *Curſed bee* Canaan, *a ſeruant of ſeruants ſhall bee bee vnto his brethren*. And now I pray what cauſe haue ᵇ *Cham*, and *Canaan* ſo to reioyce at their fathers fall? *Woe be* to them becauſe of *this offence*, becauſe in this offence of his there is a trap, and a ſnare ſet to catch them, and a way preparing to bring a ſorrowfull curſe vpon thē both. And haue they then thinke wee any great cauſe of met-

ᵇ Sed O miſer, Ham quam beatus es qui nunc demū inueniſti quod quærebas venenum ſcilicet in ſalubberrima roſa, Luther in Gen. 9.

merrimēt? wil any man that is in his wits reioyce at that euent, whose errand purposely is to bring Gods curse vpon him. So little cause had *Cham* and *Canaan* to reioyce at *Noahs* fall. And euery whit, as little cause hath the world to reioyce when scandals come, for then *woe* comes, God is setting his ginnes, and snares, & traps to catch some, hee sends forth his messengers of wrath, to doe seuere Iustice vpon persons that haue beene vnprofitable vnder the Gospell.

Suppose God should send the sword amongst men, would men reioyce and bee glad at it? See *Ezec.* 21. 9. 10. *A sword, A sword is sharpened, and also fourbished, It is sharpened to make a sore slaughter, it is fourbisht that it may glitter, should we then make mirth?* I trow not. And why not make mirth in such a case? Because the sword brought *woe* and *mischiefe* with it,

becauſe it came to be diſmall, and fatal, becauſe it was a meſſenger of wrath and vengeance. And why then make men mirth at ſcandals when they come? May we not truely ſay of this laughter, *Thou art mad*, and of this mirth, *what doth it?* *Eccl.* 2.2. Come not *ſcandals* with a *woe* as well as the *ſword*? And it hee not as mad that reioyceth at the comming of *ſcandals*, as hee is that reioyces at the comming of a *ſword*? Say, a *ſcandal* a *ſcandal*, it is fowle and heynous, it is come with *woe*, to make a ſore ſpirituall ſlaughter, *ſhould wee then make mirth*, and reioyce at it? God forbid. *Woe vnto the world bee-cauſe of ſcandals*, and ſhall we laugh, and ſport with Gods *woes*? This makes ſcandals doubly *woefull*.

That ſame is good counſel which *Salomon* giues *Prou.* 24.17,18. *Reioyce not when thine enemy falles, and let not thine heart bee glad when he*

stumbles. If a man haue an ene-
ie that hates him, if any crosse
calamity befalls him a man may
ot reioyce at it, nor bee glad of it
ot onely when he *falles*, and God
terly ruines him, but if he doe but
tumble, and God lay but some
aller crosse vpon him. Now
arke the reason, *least the Lord see*
t, and it displease him, and he turne
away his wrath from him, and so
urne it vpon thee. So that the
umme of the reason is, least God
hould bee angry, and his wrath
hould be against thee. Marke then;
f I may not reioyce at a mans *out-*
ard stumbling and fall, then how
uch lesse may I reioyce in a *mans*
spirituall stumbling and falling, how
uch more will that displease and
nger God? If I may not reioyce
t his outward fall least God *should*
e angrie, then much lesse when in
nother mans spirituall stumbling
nd fall God *is* angrie with mee,
and

and out of his anger againſt mee diſpoſes his fall. Little cauſe haue I to reioyce at anothers ſtumbling and falling, when God in wrath diſpoſes of another mans ſtumbling to make mee ſtumble, and of another mans fall to make me fall. What cauſe haue I to reioyce at his ſtumbling & falling, who therefore ſtumbles and fals that I may ſtumble and fall at him. And thus is the very caſe here. Such as doe giue ſcandals *doe ſtumble* that others *may ſtumble* at them, *doe* fall that others *may* fall at them, *Ierem. 64. 12. The mightie man hath ſtumbled againſt the mightie: and they are both fallen together.* It is ſpoken of the Egyptians ruined in war. It may bee that one Captaine that hated his fellow might ſee him fall by the ſword of the enemie. Now though he were his enemie that he ſee fall, had he any cauſe to reioyce? Not any at all. Why ſo? Becauſe Gods

Gods prouidence disposed that the fall of the first should make way for the fall and ruine of the next. Hee that fell first shoud lie in his fellowes way as a stumbling blocke at which hee should stumble and fall also. Thus we saw before that the falls of such as professe Religion, are but as stumbling blockes in other mens wayes to precipitate them into ruine. And iudge then what cause they haue to reioyce thereat. If a man should see a stumbling stone, or a stumbling blocke laid on purpose at a pits brinke to topple him headlong ouer into the pit, would that man reioyce that that blocke were laid there? I thinke not. This is the case here. Scandals are *stumbling blockes* laide at hell pits mouth to precipitate, and head-long worldly wicked men downe into hell. So that to reioyce at scandals is to reioyce at the matter, and instrument of their owne sorrow,

ſorrow to reioyce at that which will ſurely ſend them to Hell. Hee that reioyces in ſuch a caſe, Much good may his ioy doe him, I enuie no man ſuch ioy.

There fell out a ſcandal in the Church of *Corinth*, 1. *Corinth* 5. Now whereas vpon the euent of it they ſhould haue beene mourning and heauie, they were in another veine, *Verſe* 2. 6. They were *glorying*, and *reioycing*. They did not reioyce *in*, or *at* the ſcandal, that ſuch a man that made ſuch a profeſſion was fallen, but they reioyced in their owne gifts, in the gifts of their Preachers. What Church had ſuch Preachers, what people had ſuch gifts? And reioyce they might in theſe things, but now it was vnſeaſonable, they ſhould now rather haue beene mourning, becauſe of this ſcandal. Therefore the Apoſtle ſharply takes them vp, *Verſe* 2,6. *And ye are puffed vp, and*

haue

haue not rather mourned, your glo-
ying, or reioycing is not good. If
hen the Apoſtle reprooues them
hus for reioycing when there was
ſcandal, though they reioiced not
t the ſcandal, how much more
ehemently, and ſharply would he
aue reprooued them if they had
eioyced at, and for the ſcandal?
low much more in this caſe
ould he haue ſaid, *your reioycing*
ot good. *Woe* to the world be-
auſe of ſcandals, and yet many
ake theſe matters of *woe* laugh-
g matters, but *woe* vnto them
at in ſuch a cauſe laugh, for they
all weepe, and after-time, and af-
r-wit will teach them, that neuer
ad they greater cauſe of weeping,
hen euen then when they were vp-
n their merry pinnes, becauſe that
which they made themſelues ſo
erry, came with a woe vnto
hem.

2. Secondly, this lets vs ſee
what

what great cauſe of feare, warines, and caution there is in caſe of ſcandalous euents. Since they bee ſuch dangerous euents, let men haue a ſpeciall care they be not enſnared, and entrapped by them. When ſcandals fall out, wee ſee there is a trap, and a ſnare ſet, there is a ſtumbling block laid, therefore it ſhould bee a mans wiſdome, and watchfulnes that he be not caught in the trap, that he be not enſnared in the gin, that he ſtumble and fall not at the block. We ſee that God hath put that wiſdome, warineſſe, and ſhineſſe into ſome creatures, that if a trap, or a ſnare bee ſet for them, they are very ſhie, & iealous of comming neere it, or medling with the baite, and out of a feare of being taken, they will decline and ſhunne the ſnare, though tempted and allured thereto by ſuch baites as otherwiſe they haue a full good minde vnto. Such, much more

ſhould

hould bee the ſhineſſe, and wary
ealouſie of men in the caſe of ſcan-
alous euents. Doe wee ſee at a-
y time ſuch as profeſſe religion to
all into any fowle enils, then
hinke thus with thy ſelfe. I had
hought that when ſuch euents had
ome to paſſe, the danger of them
ad beene onely a perſonall danger
o the partie Delinquent, that it
ad beene onely for the diſcouerie,
nd for the diſgrace of him, I ne-
er dreamt of any further matter,
nd therefore I thought I might
aue made a may-game of them,
nd haue reioyced and triumphed
n their fals. But now I ſee there is
further matter in them then I was
ware of, I ſee that they come to
paſſe by Diuine Prouidence, to
ring a *woe* vpon other mens
eads. I ſee they come, that ſome
ay bee occaſioned to ſtumble at
eligion, at the Law, at the Word,
nd from the ancient pathes, that

here-

hereupon they ſhould reſoluedly reiect & renounce ſauing Religion, and the ſauing powerfull profeſſion thereof to their owne aſſured ruine for euer. I ſee now that they bee diſpoſed by a Diuine Prouidence, that ſome men being occaſioned to blaſpheme Gods Name, & Truth, may feele the weight of Gods reuenging hand. I now ſee there is a Diuine finger in them, and that they come to occaſion ſome men to harden their hearts ſo, as they may fall into miſcheife; and be put out of poſſibilitie, and the reach of mercie. Theſe bee great dangers and heauie *woes*, for I ſee now they be but ſtumbling blockes, at which ſome men ſhall breake their neckes into Hell. I confeſſe, I did neuer conceiue them to bee halfe ſo dangerous euents, I neuer apprehended them ſuch dangerous traps and ſnares, as now vpon the opening of this point I ſee they are.

Be-

Believe it, I see it is good wisdome in such euents to looke about mee; and to take heed how I come within the reach of these snares.

Since Diuine Prouidence sets them to make way for Diuine vengeance, though such a man professing religion, haue committed a foule scandal, [c] yet I will by Gods grace take heede for all that of stumbling at Godlines, or thinking ere the worse of the profession of Religion; Nay, I will be so farre from flying off, that I will cleaue the closer and the faster to God, and the wayes of Truth. I will hold my profession so much the faster, and loue that Word so much the more, that so I may auoide this heauie woe. Doe in this case when scandals fall out, and so snares bee

c *Iuxta semitas scandalum posuerunt mihi; nō in semitis sed iuxta semitas. Semitæ tuæ præcepta Dei sunt. Illi scandala iuxta semitas posuerunt: tu noli recedere à semitis & non irrues in scandala; permisit Deus ponere scandala iuxta semitas vt tu non recedas à semitis. Iuxta semitas scandala posuerunt mihi & quid restat? Quid remedium inter tanta mala, in istis tentationibus, in istis periculis? Dixi Domino Deus meus es tu. Aug. Psal. 139. Ergo cum audis væ mundo à scandalis, noli terreri, dilige legem Dei, non tibi erit scandalum — teneamus indeclinabilem confessionem, diligamus legem Dei, vt euadamus quod dictum est, væ mundo à scandalis. Aug.*

ſet as *Dauid* did when wicked men hid a Snare for him, and laid Nets to catch him, *Pſal.* 140. 5. *The proud haue hid a ſnare for mee, and cordes, they haue ſtread a net by the way ſide, they haue ſet grinnes for me.* And what doth *Dauid* now doe in this caſe? See *Verſe* 6. *I ſaid vnto the Lord, Thou art my God.* So when ſcandals fall out, Snares and Nets, and Grinnes are laid: What ſhall we doe then? Shall we diſtaſte and diſlike Godlineſſe and Religion? No, by no meanes, that is the way to bee enſnared and caught; But then ſpecially ſay vnto the Lord, *Thou art my God*, I will cleaue cloſe to thee and to thy Truth, theſe euents ſhall not cauſe mee to diſlike of Godlineſſe, and Religion, Say of wiſdome, notwithſtanding ſuch euents, that ſhe is & ſhall be thy ſiſter.

Though [d] theſe perſons be ſcandals, yet ſhall they be none to me,

d *Illa ſcibet. Iobi vxor ſkandalum erat, ſed illi non erat. Ambr. in Pſal. 141.*

I will not for all this goe from Christ, Godlinesse, and Religion for then am I caught in the trap. I will take heed for all this of blaspheming God and his Truth, I will for all this take heed of iustifying my selfe in any euil wayes, and how I harden my selfe in my sinnes, for if I doe thus, then am I in the trap, then I stumble at the stumbling blocke, then hath the *woe* of the Scandal light vpon and taken hold of me, God giue mee grace, and warinesse to looke to one.

Because scandalous euents are dangerous euents, this should bee therefore our wisdome, warinesse, and caution when they happen. Surely, the more dangerous they are, the more cautelous should we be, and in their euents be so far from being staggered, as to sticke closer to religion, and to perseuere the more resolutely. [f] *Because Iniquitie shall abound, the loue of many shall*

[e] *Non egrediar à Christo, non incidam in muscipulam.* Ibid.

[f] *Scandala non defutura prædixit quibus fidem nostram exerceri & probari oporteret. Ait enim quoniam abundauit iniquitas, refrigescit charitas multorum, sed continuo subjecit, Qui autem perseuerauit vsq; in finem saluus erit.* August. Epist. 136.

ſhall waxe cold, *Math.* 24. 12. It ſo commonly fals out that when iniquities, ſcandalous iniquities of ſuch as profeſſe the truth fall out, that many that (it may be) had ſome good affection to, and liking of goodnes are ſtarted, and ſtumbled at religion, and their loue growes cold. But how ſhould it bee with vs in ſuch caſes? *But he that endures to the end ſhalbe ſaued*, *Verſe* 13. As much as to ſay, that euen great and foule ſcandalous inquities abounding, mens loue, and liking to religion ſhould not be abated, but they ſhould for all that cleaue cloſe to it, and hold out and endure to the end, and not bee ſtarted, and ſtumbled by ſcandals.

Are ſcandalous euents then *wofull* euents? And when ſcandals come, doth *woe* come? Then bee ſo wiſe, though thou couldeſt not preuent the *ſcandal*, yet to preuent the *woe*, that the *woe* it brings with it

it, may none of it light vpon thine head. In euery ſcandal there is a *guilt*, and a *woe*, a *ſinne*, and a *curſe*. The *guilt* and the ſinne is the perſons that offends, but the *woe*, and the curſe fals vpon others. Now when ſcandals doe come, ſo looke to thy ſelfe, that thou mayeſt haue a little ſhare in the curſe and the woe, as thou haſt in the *guilt* and the ſinne. Adders, Snakes, Serpents how ſhie are men in medling with them, and all becauſe they are venemous, and haue a ſting? Euery ſcandal caries a ſting with it, a *woe* with it, and when they come they come to ſting ſome men mortally to the very death.

Scandals to many proue as thoſe fierie Serpents to the *Iſraelites*, *Numb.* 21. 6. *And the Lord ſent fierie Serpents amongſt the people, and they bit the people, and much people of Iſrael died.* Therefore concernes men to cartie themſelues as wa-

rily when they meet with ſcandals, as if they met with Serpents, and bee as much afraid of a *Scandals wo*, as of *a Serpents ſling*. Amongſt the extraordinarie ſignes the ſhould follow them that believe, this is one, that they ſhall *take vp Serpents, and they ſhall not hurt them*, *Marke* 16. 18. Now, ſuch ſhould our wiſdome, and warines be, that when theſe *fierie Serpents* come, we might ſo take them vp as they might ſo not *hurt vs*, that we might ſee the *Serpent*, but not feele the *ſling*.

Scandals are like *Ezekiels* roll. *Ezek.* 2. 10. *There was written therein lamentations, and mourning, and woe. Ezekiel* hee was commanded *to eat the roule*. Had it beene a matter left to his owne choice, like enough hee would ſcarce haue medled with it. See how it fared with him when he had eaten it, *Ezek.* 3. 14. *I went in bitternesse, in the heat*

of

of my Spirit. All Scandals when they come are *roules of woe*, it is great wisedome for a man to take heed how he eates such roules, least a man get away with bitternesse in the end. *A wise man sees a plague, and hides himselfe, but fooles goe on and are punished, Prou. 22.* When the plague comes how warie are men, how cautelous, and carefull to looke to themselues? And what makes them so, but onely because it is a *wofull*, and a fatal disease. By the same reason should men bee no lesse cautelous, and wisely warie in the euent of Scandals, because when they come a *woe* comes with them, and therefore should people be as fearefull of the *wo* that comes with a *Scandal*, as they would bee of the *infection* that is in the *plague*.

CHAP.

CHAP. VII.

The ſharpe and ſeuere Iuſtice of God vpon ſuch as giue Scandal.

AND thus haue we ſeene the firſt *Miſchiefe* and *Woe* that comes by ſcandal, namely, that which comes to the ſcandalized World: now followes the ſecond *miſchiefe* and *woe*, that which is to the parties *ſcãdalizing*, and to ſuch as *giue* the offence, *But woe to the man by whom the offence commeth*, that is, A neceſſitie there is of ſcandalous euents, but that neceſſitie ſhalbe no excuſe, or protection to the offender, but as there is a *woe* for the *taker*, ſo there is a *woe* for the *giuer* of the offence, *woe bee to him by whom the offence commeth.*

In which words take notice of.

The

The seuere and smart Iustice of God vpon all Scandalizers of the Gospell and Religion.

God will assuredly be meet with such persons as breake out, and fall into foule notorious scandalous Actions, and will meete with them sharply, and seuerely. Woe vnto him by whom the offence commeth. God threatens *Eli* very sharply, *I haue told him that I will iudge his house for euer*, 1. *Sam.* 3. 18. But why would God deale so seuerely? *Because* (say some Translations) *his sonnes runne into a scandal, and he restrained them not*, or *frowned not vpon them.* If God would punish *Eli* for not punishing scandals, how much more will he punish them that giue scandals. The practices of *Elies* sonnes were monstrous scandalous, 1. *Sam.* 2. 22. and what did they by so doing? *Because his sonnes bringing a* curse vpon

vpon themſelues, So *Iunius*. So that by thoſe Scandals they brought a *curſe* vpon themſelues, A *woe* came vpon them by their ſcandal.

The woe that purſues ſuch is threefold. Firſt, *Temporall*. Secondly, *Spirituall*. Thirdly, *An eternall woe*.

1. God will purſue ſuch with *temporall woes*. And they are theſe three.

1. With a *woe* vpon them in their *Name*. A good Name is exceeding pretious. For the worth and value of it preferred before *Siluer*, *Gold*, *and great riches*, *Prou.* 22. 1. For the ſweetnes, comfort, and contentment of it before *ſweet ointment*, *Eccleſ.* 7. 2. So that for a man to looſe his good Name, is as great a loſſe as to looſe a great eſtate of great riches. It would bee iudged a *woefull* condition for a man that had a great eſtate, and abundance of wealth, if Gods hand ſhould

should follow him, and consume him, and bring him to nothing. It is no lesse a wo to be bereft of ones good Name, and to haue the smell of that ointment taken away. Now in this thing is there a woe to him by whom an offence and a scandal commeth. Not onely the sweetnes of this ointment is taken away, but that sweetnesse is turned into a loathsome and a noysome sauour, *Eccles.* 10. 1. *Dead flyes cause the ointment of the Apothecarie to send forth a stinking sauour, so doth a little folly him that is in reputation, for wisdome and honour.* Let a man haue the honourable name of a wiseman, yea, of a godly, religious, zealous man, which giue the greatest honour in the world to a man, yet, if he bee guiltie but of a *little folly*, that little folly impeaches his Name, as much as a *dead flie* will do a boxe of ointment. Let ointmẽt be neuer so sweet & good,

yet

yet if but a *dead flie*, or two bee in it, they doe not onely take away the *ſweetneſſe of the ointment*, but cauſe it to ſtinke, and to haue a vile fauour, ſo that a man will not onely not ſmell to it, but ſtops his noſe at it.

Now if a *dead flie* will doe ſo much in a boxe of ointment, what will a *dead dogge*, or ſome ſuch filthy carrion doe? If a *little folly* will ſtaine a mans reputation what will a *great* deale doe? Specially when it is *folly* in a high nature, not *folly* ſlipt into at vnawares, but artificiall, and deliberate *folly*, *folly* lyen in and practiced a long while, how much more will that ſtaine, & make a mans name ſtinke? That ſame ſpeech of *Thamars* (but that Luſt hath no eares) had a great deale of weight in it, when *Amnon* was bent vpon the commiſſion of a foule ſcandalous fact, 2. *Sam.* 13. 13. *And as for thee thou ſhalt be as one of*

the

the Fooles in Israel. Indeed that had beene enough to haue stayed him, if his Lust would haue giuen him the libertie of deliberation. It was as if she had said. If thou doest this thing, *woe* bee vnto thee. But what *woe?* Now thou art a man of some credite and esteeme, but if thou doe this scandalous Act, God wil blast thy name and credit, *Thou shalt be as one of the Fooles of Israel.* This is the iust hand of God vpon such, that they shalbe smitten with the losse of their credit and Name, and bee counted of the number of the Fooles in *Israel.* It is a vile disgrace to be a Foole any where, but to be a *Foole in Israel*, to be of vile, and base report, and repute in the Church of God; this is an heauie punishment. *Amnon* was afterward stabd by *Absoloms* Seruants, had *Amnon* had but any sense left after that sinne of his, the Sword of *Absolomis* Seruants could not bee so cut-

cutting, and ſo piercing, as was this, There goes *Amnon* that baſe man, that vile perſon, There goes one of *the Fooles in Iſrael.* When *Amnon* could not ſtirre, nor bee ſeene in the ſtreets, could not bee occaſionally mentioned in ordinarie talke, but one or other would bee throwing the myre of his baſe action in his face, and the mention of him had beene as the ſtirring of an vnſauourie excrement, What Hee? Ah vile man, ah wretched fellow; Why, theſe things were farre more keene and cutting, then the very Swords that murthered him.

Wee may ſee the truth of this, *Mal.* 2. 8, 9. The Prieſts were ſcandalous, and by their ſcandalous courſes had cauſed many to *ſtumble at the Law.* Well *woe* bee to them, God would meet with them for it. What *woe* doth God bring vpon them? *Therefore haue I alſo made you contemptible, and baſe before all*

the

the people. God brought a *woe* vpon them in their credit and esteeme, that they were vile in the esteeme of all, one and another, good and bad. And herein the Lord serues men but iustly, and payes them with their owne coine, By scandals Gods Name is defiled, Gods Name disgraced, & blasphemed; therefore for their scandals God smites them in their Names, that in the *woe* lighting vpon their Names, they may see what it was to dishonour, & pollute the Name of God; God will pollute their Names that pollute his, and will cause that pearle of theirs to bee trod in the dirt, and mire. Yea, God so takes to heart the dishonour of his Name by scandals, that though there may bee true Repentance, yet still some staine may lie vpon the Name. *David* made his peace with God, and truly repented, so as the Prophet tels him his sinne

ſinne was forgiuen him, and yet 1. *King.* 15. 5. after *Dauid* is dead and gone, that fact of his is mentioned as ſome blurre. *Dauid did that which was right in the eyes of the Lord, ſaue onely in the matter of* Vriah *the Hittite.* *Dauid* did other things that were ſinfull, the Numbring of the people; the giuing of *Mephiboſheths* Lands to *Ziba*, why then ſayes the text, *ſaue in the matter of Vriah?* Becauſe though the other were *ſinnes*, yet they were not *ſcandalous ſinnes*. The other was a ſcandalous ſinne, and a ſcandalous ſin is of that heynous nature, that though the guilt be taken away, yet after the wound hath done bleeding and is cloſed vp, and healed, there will remaine ſome skarre in the Name, and credit. So that of foule ſcandalous offenders it may be ſaid as of the Adulterer, *Prou.* 6 33. *A wound, and diſhonour ſhall be get, and his reproach ſhall not be wi-*

ped

ped away. So long as hee liues his reproach will liue with him, yea and out-liue him too, his reproach will last as long as his memoriall. And as *Ieroboam* is seldome named in Scripture without dishonour, *Ieroboam that made Israel to sinne*, so such seldome be mentioned, but with the remembrance of their scā-dal, oh that was he that made such a profession of Religion, and yet playde that heynous pranke. Wee haue a cause, *Deut.* 25. 9, 10. that when a man refused to doe a brothers office, his brothers wife must *loose his shooe from off his foot, and spit in his face, And his name shall bee called in Israel the house of him that hath his shooe loosed.* Now all this was great disgrace, and matter of great reproach, But what was this to the reproach that comes by a scandal? How much more reproach is it to haue all men readie to spit in ones face, to haue it said,

the houſe of him that had his conſcience *looſed*, the man who deſerued to haue *his face ſpit in*, becauſe hee occaſioned ſo many to ſpit on, and ſpit at religion and the Goſpell.

2. A *ſecond temporall woe* which God will bring vpon them, and followes vpon the former is *ejection* and *caſting* of them out of the *ſociety* & *communion* of Gods people. That which *Dauid* complaines of as iniuſtice in his friends, ſhal be their righteous portion. *Pſal.* 31 11, 12. *I was a reproach amongſt all mine enemies, but ſpecially amongſt my neighbours, and a feare to mine acquaintance, they that did ſee me without fled from me, I am forgotten as a dead man out of mind, I am like a broken veſſel.* Not only ſhal their *enemies* deſpiſe, and ſcorne them, but their *neighbours*, not ordinarie neighbours, but their *familiar acquaintance* ſhall diſcard them, yea they ſhall be afraid and aſhamed of them,

them, and ſhall ſhunne all ſocietie, and conuerſe with them, as iudging it a matter of diſcredit to bee ſeene in their cõpanie. They ſhalbe as *dead men* out of minde, nay worſe, for dead men may bee mentioned with honour and regard, but they ſhalbe as dead men in regard of *ſociety*, their ſociety no more deſired then the ſociety of a dead man, which euery man abhorres. They are like a *broken veſſell*. A veſſell whileſt it is whole is vſefull, and deſireable, and whileſt whole, vſe is cõtinually made of it; it is called for, enquired for, and is at euery turne in requeſt. But now let ſuch a veſſell bee broken, it is thrown by, throwne out of doores, caſt on the dunghill, none once meddles with it, nor lookes after it. So whileſt ſuch perſons are whole veſſels, they are veſſels of vſe, and honour they haue the honour of communion and ſociety,

but if once such vessels get a knock, fall into scandal, & take such sowle falles as that they *breake* their credits and their consciences, & so become *broken vessels*, they are then cast out of the hearts, out of the society, out of the fellowship of Gods people. See how these goe together *Ierem.* 22. 28. *Is he a vessell wherein is no pleasure? wherefore are they cast out, hee and his seed.* So that when a man becomes a vessell wherein there is no pleasure, then hee is *cast out.* So was *Coniah.* And such is the case of scandalous persons; they become *vessels* wherein is *no pleasure*, and so are *cast out.* That same is threatned as an heavy *woe* to *Israel. Hos.* 8. 8. *Now shall they bee amongst the Gentiles as a vessell wherein is no pleasure.* When they were in their owne country, they were desireable vessels, they were as vessels of silver and gold, as vessels of plate that are for seruice, set

set vpon the table, had in great account, and pretious esteeme. But, now they should be carried amongst the Gentiles, and there should bee as *vessels wherein is no pleasure*, that is, as base abiect vessels, put to the most sordid seruices, such as God would make *Moab* to be. *Psal.* 60. *Moab my washpot, olla lotionis meæ:* Now this was an heauy woe denounced against *Israel*, that hee should be amongst the Gentiles as a vessell wherein there is no pleasure. If to be such a vessell amongst the Gentiles be a *woe*, and an heauy thing, what then is it to bee such a vessell amongst the *Israel* of God, and amongst his people, to be a reiectitious refuse vessell, that a man hath no pleasure to meddle with al? *Salt is good*, that is, whilst it is sauoury, but if the *salt haue lost its sauour, then it is cast out*, no longer set vpon the table, no nor suffered in the house but it is cast vnto the *dung-*

hill. A ſcandalous perſon is *ſalt*, that hath loſt his *ſauour*, vnſauory ſalt, not only wanting good but hauing a ſtinking ſauour, & therefore fit for the ſtinking dunghill, vntill his extraordinary, & deepe humiliation haue brought him to recouer his ſauour againe. Such is the caſe of ſcandalous ones. It is Gods Iuſtice, and it is Gods commaunde it ſhould be ſo. If a man walke diſorderly he is thus to be dealt withall. 2. *Theſ.* 3. 6. *Wee commande you in the name of the Lord Ieſus Chriſt, that ye withdraw your ſelues from euery brother that walkes diſorderly*, and that diſorderly walking, what it is, we ſee in the words following. It was liuing *idely*. Now if men muſt withdraw themſelues out of the company of *Idle diſorderly* perſons, how much more then ſhould they withdraw themſelues from ſuch as bee ſcandalous? What is *diſorder* to *ſcandal*? Therefore marke

marke how punctual the Apostle is, *Rom.* 16. 17. Now I *beseech you brethren marke* τὰ σκάνδαλα ποιοῦντας, *those that cause* or *commit scandals*, or offences. And to what purpose should they marke them? That they might decline and shunne their company, *Marke them, and Auoid them.* And therefore wee see the Apostles seuerity, in the exercise of discipline in the case of the Incestuous *Corinthian*; In the name of God he doth excõmunicate & cast him out not onely from societie in holy things, but makes a rule vpon it; that if any that professe religion liue in any scandalous course, that they should not afford him ciuill familiar conuerse. 1. *Cor.* 5. 11. *If any man that is called a brother be a fornicatour, or couetous, or an Idolater, or a rayler, or a drunkard, or an extortioner, with such an one no not to eate.* It is not to be denyed but vpon good & sound euidences of true

repentance a broken vessell may be mended, vnsauoury salt may regaine his sauour, and so there may be an healing of their errour, and a receiuing of such into publique and priuate communion againe, for I presse not g *Nouitian* rigidity, but yet till such repentance doe appeare, all scandalous persons though not touched with Church censures are to stand excommunicate out of the hearts, and familiar fellowship of al Gods people. What difference betweene a *leprous* and a *scandalous* person, and the leper during his leprosie, till hee were clensed was to be shut vp, and kept apart. *If thy right hand scandalize thee*, cut it off, and cast it *from thee*, *Math.* 18. 8. This hath a truth in this case. If a man that hath bin deere & pretious fall into scandal, yet spare him not but let him bee *cut* off, and *cast out* of society til he be brought to such truth of repentance as becomes

And

g *Marcianus se Nouatiano cōiunxit tenens hæretica præsumptionis durissimam pœnitatem: vt seruis Dei pœnitentibus, & dolentibus, & ecclesiam lachrymis, & gemitu, & dolore pulsantibus diuinæ pietatis paternæ solatia, & subsidia claudantur, nec ad fouenda vulnera admittantur vulnerati, sed sine spe pacis, & cōmunicationis relicti ad luporum rapinam, & prædam diaboli proficiantur.* Cyp. Epist. 67.

h And how-euer men fallen into some fowle scandal may escape the publique censure of ciection, and excommunication, and by intrusion haue fellowship in holy duties of worship yet litle comfort shall such mens consciences haue, so long as publique satisfaction is not giuen to the Church of God, for what shall it profit a man, not to be cast out of the congregation of the faithfull, so long as he deserues to bee cast out: for for a man to bee cast out, is a remedy and a degree towards the recouery of spirituall health. But to deserue casting out (as all scandalous persons doe that will not, and doe not subiect to Gods ordinance of publique satisfaction and confession) is the height of all euill.

h *Adeo ut pudet aut piget admissorum, & tamen audent venire in ecclesiam sanctorum, audent missceri gregi Dominico. Tales interdum tolerat ecclesia ne prouocati maiis etiam perturbent populum Dei. Sed quid prodest, non ejici cetu piorum, si mereuris ejici? Nam ejici remedium est, & gradus ad recuperandum sanitatem: ejectionem meruisse summa malorum est. At iniustus miscetur cetui sanctorum &c.* Cypr. de dupl. Martyr.

Such

Such was the ancient [i] seuerity of discipline, that such as had giuē scādal were neither suddenly nor easily readmitted into Communion, but there was first publike confession, & a time it seemes of the tryall of their repentance before they had a fresh admittāce into Church-fellowship. Greene apples too soone gathered, they thought, might set ones teeth on edge, and it was dangerous to set a ship to sea that had bin crackt, & flawed, before it were thoroughly repayred againe.

Yea and it was strange to see the [k] ancient zeale of the people against

i *Nam cùm in minoribus delictis pœnitentia agatur iusto tempore, & exomologesis fiat inspectâ vita eius qui pœnitentiam agit, nec ad communicationem quis venire possit, nisi prius illi ab episcopo, & clero manus fuerit imposita, quanto magis in his grauissimis, & extremis delictis ante omnia & moderatè secundum disciplinā Domini obseruari oportet? Nemo abhinc importuno tēpore acerba poma decerpat, nemo nauē suā quassatā & perforatā fluctibus, priusquā diligenter refecerit, in altū denuo committat, Nemo tunicam scissam accipere & induere properet, nisi tam ab artifice perito sartam viderit, & à fullone curatā receperit.* Cypr. Epist. 12.

Legimus literas--quod Victori Presbytero antiquā pœnitentiam plenam egisset, temerè Therapius collega noster immaturo tempore & præpropera festinatione pacem dederit. Quæ res nos satis mouit, recessum esse à decreti nostri auctoritate vt ante legitimum, & plenum tempus satisfactionis, & sine petitu & conscientia plebis--pax ei concederetur. Cypr. Epist. 59.

k *O si posses frater charissime istic interesse cùm praui isti & peruersi de schismate reuertantur, videres quis mihi labor sit persuadere patientiam fratribus nostris vt animi dolore sepito recipiendis malis curandisq; consentiant -vix plebi persuadeo, imò extorqueo, vt tales patiantur admitti.* Cypr. Epist. 55.

such

ch with how much adoe they suf-
ed such as had giuen scandal, and
d not yet giuen sufficient eui-
ence of their repentance, to bee
admitted and receiued into the
Church againe.

Nay further wee shall finde that
l *Origens* time there were some
ppointed to looke into the wayes
d manners of the people pro-
ssing christian religion, that if they
aried themselues offensiuely, they
ight be kept out from the pub-
ique meetings. And further if any
ere found sinning scandalously,
specially, if defiled with lust and
ncleannes, they cast them out of
he Church. And when vpon their
epentance they were receiued a-
aine yet was it with this conditi-
on, that becausse they had fallen in-
o scandal, they should be excluded
or euer after from all ecclesiasticall
dignity and gouernement. And
we see that in m *Cyprians* time, also
it

l *Inter christi-
anæ religionis
professores ordi
nati sunt ali-
quot qui inqui-
runt in vias &
mores accedē-
tium, vt non
concessa facien-
tes candidatos
religionis arce-
ant à sub con-
uentibus &c:
peccantes, præ-
cipuè libidine
contaminatos è
sua republicâ
reyciunt nostri.
rursum vero
resipiscentes
haud secus quã
reduuios reci-
piunt tandem,
ea tamen condi-
tione vt quoniã
lapsi sũt, exclu-
dantur in posteri
ũ ab omnibus
dignitatibus &
magistratibus
ecclesiasticis.*
Origen. cont.
Cels. lib. 3.

m *See* Cyprian
Epist. 64. 68.

it went for good diſcipline, that a Biſhop that had fallē into Idolatry, and defiled himſelfe with that ſcandalous ſinne though he might communicate as Lay perſons, yet might hee haue no more to doe with Epiſcopal or Miniſterial function. And this Diſcipline of theirs wants not foundation in Scripture; It ſeemes to be the ſame thing that God himſelfe conſtituted, *Ezek.* 44. 12, 13. *Becauſe they miniſtred vnto them before their Idols, they ſhall beare their iniquitie, and they ſhall not come neere vnto mee to doe the office of a Prieſt vnto me, nor to come neere to any of mine holy things in the moſt holy place, but they ſhall beare their ſhame, and their abominations which they haue committed.* Vpon their Repentance they were receiued againe to ſome other places, *Ver.* 10. 11. but they muſt meddle no more after that ſcandal of Idolatrie with the Prieſt-hood. And this Diſcipline

ne did *Iosiah* put in practise, 2. ing.23.9. Some priuiledges vp- their Repentance were granted to the Priests of the high places, at had defiled themselues with I- latrie, but the office of Priest- ood they were quite excluded om it. And this was the ancient iscipline against the giuers of of- ce, and indeed such zeale, and h seueritie it did concerne, and er will concerne the Church of od to shew to scandalous delin- ents. Facilitie, and an ouer easie dinesse to comply with such, eedes a fresh scandal to the eld, and giues them iust cause to eproach the Church, and opens mouth of iniquitie to say, you all such; Whereas discommo- g, and discarding such from our miliar and priuate societie, and en neede and power is, from mmunion in holy things, gaines Church a great deale of honour and

n *Et quoniam audio, Charissimi fratres, impudentia vos quorundã promi, & verecundiam vestram vim pati, oro vos quibus possum precibus vt euãgelij memores vos quoq; sollicitè et cautè petentiũ desideria ponderetis, vtpote amici domini, & cùm illo post modum iudicaturi, inspiciatis & actũ & opera & merita singulorũ, ipsorum quoque delictorum genera & qualitates cogitetis, ne si quid abrupte & indignè vel à vobis promissum vel à nobis factũ fuerit, apud Gentiles quoq; ipsos ecclesia nostra erubescere incipiat.* Cypr. Epist.11.

and ſtops the mouth of iniquitie from calumniating Gods people to bee fauourers, and countenancers of ſuch perſons. Such will bee preſſing in, to gaine their credit and to recouer their reſpect, but when ſuch ſuddenly and eaſily get into credit it is no whit for the honour and credit of the Church.

God will bring *woes* vpon them in their outward *ſtate*, their *peace*, their *poſteritie*. *Elies* ſonnes runne into foule Scandals, 1. *Sam.* 2.22. It was ſcandalous for priuate perſons, much more for Prieſts to bee vncleane, and adulterous. It was ſcandalous to haue done ſo vnclean an act in any place, but to doe it in a ſacred place with women comming thither vpon deuotion, this was egregiouſly ſcandalous. God therefore takes them to doe, and does execution vpon them, and cuts them both off in one day by the Sword of the *Philiſtims*, God brought

brought the *woe* of the Sword vpon them. Nay, when they ranne into Scandal becauſe *Eli* did not reſtraine them, ſee what God threatens vpon his Poſteritie, 1. *Sam.* 2. 36. that hee would plague them with ſuch baſe beggerie and miſerie that they *ſhould beg their bread*. If God thus puniſh him for not reſtraining, how much more would he haue puniſhed him for the committing of a Scandal? If it goe thus hard with *Eli* that reſtraines not, how hard will it goe with *Hophni* and *Phinehas* that commit the ſcandal?

Wee cannot haue a more pregnant and full example in this kinde, then *Dauid* himſelfe. Hee after his ſcandal committed was truly penitent, the guilt of his ſinne pardoned, a ſolemne abſolution and diſcharge giuen him by the Prophet. And yet for all this wee ſhall ſee how terribly this *woe* purſued him in

in temporall croſſes in this kinde. Firſt, God ſmites his childe with death, then followes his daughter *Thamars* defilement by her brother *Amnon*, then *Amnons* murder, then the treaſon of *Abſalom*, in which the hand of God was exceeding ſmart, God turnes him out of houſe and home. Whoſe heart would not earne, and bleede to ſee his dolefull departure from Ieruſalem; 2. *Sam* 15. 30. *And Dauid went vp by the aſcent of mount Oliuet, and wept as he went vp, and had his head couered, and hee went barefoote, and all the people that was with him couered euery man his head and they went vp weeping, as they went vp.* Who could haue beheld ſo ſad and ſo woefull a ſpectacle with drie eyes? But this was not all, his life is endangered, his Concubines defiled in open view on the houſe top. And what thinke wee was the ground of all this? For the childs death

death we see, 2. *Sam.* 12. 13, 14. *The Lord hath put away thy sinne, thou shalt not die, howbeit because by this thy deede thou hast giuen great occasion to the enemies of the Lord to blaspheme the child also that is borne vnto thee shall surely die.* It is verie much that fasting and praying can doe, it can cast out deuils, *This kind goes not out but by fasting and praying, Mark* 9. 29. And yet fasting and praying could not keepe off this *woe* that *Dauids* scandal brings vpon him in the childes death, *woe* vnto *Dauid by whom that offence came*, therefore shall his childe die. And for all the rest of all those wofull sorrowes 2. *Sam.* 12. 9. 10. 11. 12. we see the cause of them all, these woes were vpon *Dauid* for his scandal. And if Gods woe in these temporall, & outward calamities will thus pursue and follow a repēting, & an humbled scandalous offender, how much more

will that hand of God purſue that man, vpon whoſe ſcandal followes no Repentance and Humiliation. If *Dauid* the man after Gods owne heart muſt not eſcape, what then ſhall others looke for? If a beloued *Dauid* ſhall haue his teeth on edge with his owne ſowre grapes of his ſcandalous courſes, who then ſhall thinke to goe ſcotfree that is guilty of ſcandalous tranſgreſſions? what a ſure & irreſiſtible *wo* is that which Repentance it ſelfe cannot keepe off from a mans children, his life, perſon and goods? And thus *temporall woe* is to him *by whom offences come.*

2. God will purſue, and pinch ſuch as giue offence with *ſpirituall woe.* God will fill ſuch mens hearts, ſpecially if they belong to him, with much ſpirituall woe, and bitterneſſe of ſoule. He will awaken conſcience to ſmite, pinch and gripe them at the heart; He will ſo loade, and

and burden their consciences that in the anguish and bitternes of their spirits they shalbe forced to cry out, *woe* is mee vile wretch that I was borne, that euer I breathed thus to dishonour God. It is true that there is an happinesse in this woe, and it is singular mercy that men are not seared, and hardened in their sinne, but yet for all that there it a great deale of smart, & sorrow, and a great deale of wofull bitternes in the worke of Repentance after a scandalous fall, And before such shall recouer their peace with God, he will giue them many a *woefull* gripe of Conscience, and many a bitter portion to drinke. Wee haue an example of it in the Incestuous *Corinthian*. He indeede recouered his peace, and his pardon, but yet how woefull was his ease before it was done. 2. *Cor.* 2. 7. *Least such an one should bee swallowed vp of ouer much sorrow.*

See then in what a woefull plight hee was euen in a ſea and gulfe of ſorrow, ready to bee abſorpt, and ſwallowed vp therein. The Lord therfore plũged him into the deeps of bitter ſorrow of ſpirit, and plunged him ſo deep as that he was ready to deſpaire, and to bee wholly caſt away. Thus God would make his ſoule ſmart, and his heart ake for this ſcandal of his, would make him feele the truth of Chriſts ſaying, *woe vnto him by whom the offence comes.* It was *Dauids* caſe before him. When hee had fallen into ſcandal, in the matter of *Bathſheba*, and *Vriah*, before hee comes to a redintegration of his former condition, God brings him vpon the racke. *Pſ.* 51. 12. *Reſtore vnto me the ioy of thy ſaluation*, therefore that was taken away & gone, that ſweet ſunſhine was ouerclouded, yea that ſunne was dreadfully eclipſed, and how fearefull ſuch eclipſes be, they knowe

knowe that see them. It is no lesse *woe* for the present to loose the Ioy of ones saluation, then to loose saluation it selfe. But that was not all. See *Verse* 8. *make mee to heare ioy, and gladnesse that the* bones *which thou hast* broken may reioyce. God therefore not onely tooke away his ioy, but God brake the *bones* of him. What an exquisite torture is the punishment of the wheele, when a Malefactour hath his bones broken one to day, another to morrow? Such is the *woe* that God wil bring vpon scandalous ones, specially if they belong to him, He will bring them to the wheele, he will cracke and *breake* their *bones*, he will haue them to the racke, & fill their consciences with so much anguish, that they shall vndergoe as much woe as if all the bones in their bodies were broken in pieces, *That the bones which thou hast broken.* Yea their bones shalbe so broken, that

they will not quickly, nor ſuddenly bee healed againe. *Nathan* in the Name of God did that which one would haue thought might haue ſet *Dauids* bones and giuen them eaſe, *Thy ſinne is forgiuen thee*, and yet wee ſee after this he cries out of his bones, It lay in his bones ſtill.

Whē men after Scādals are ouer-quickly whole againe, cranke, and iolly, it is to bee feared, their bones were neuer broken to the purpoſe. Well thus we ſee what a *woe* there is for giuers of offēce, *woe* be to the man whoſe bones God will breake, and therfore *woe to him by whom the offence commeth*. If he belong to God, God will breake his bones, if he belong not to God, but were an hypocrite, God wil thē happily hardē his heart that he may breake his necke.

3. God will bring eternall *woe* vpon them. That is, if the perſon falling into ſcandal did before his ſcandal but act a part & perſonate religion

religion, and were no better then an Hypocrite, then though possibly he may escape some of the former woes, yet God will pay him with aduantage, and make vp all forbearance with doubling, and trebling the principall. The greater his fall was here, the deeper shall his fall be into Hell. ° The higher the place is from which a man fals, the deeper a man plunges into the pit of myre into which hee fals. A man that makes profession of Religion, is set higher then another man is, and if hee professe in hypocrisie, and fall into scandal, hee by reason of the height from whence hee fals, fals deeper into wrath & hel, then another doth. At this happily our Sauiour aymes, *Matth.* 18.6. *It were better for him that a milstone were hanged about his necke, and that hee were drowned in the depth of the sea.*

° *Vniuscuiusq; casus tanto maioris est criminis, quanto prius quam caderet maioris erat virtutis.* Bern. de interior. Dom. cap. 50.

A man so vsed were but in an ill case, and yet it is a better case then

the caſe of ſome ſcandalous perſon. A man caſt into the Sea in any place of it is but in an ill caſe, for ſuppoſe he be not drowned, yet will hee bee ſhrewdly douſed, & cannot but be in danger. But caſt a man into the depth of the Sea, into the huge Deepes which cannot be bottom'd and there is but little hope of ſuch a mans life. But yet ſuch a man may ſcape. *Ionas* was caſt *into the deepe, in the middeſt of the ſeas, the depth cloſed him round about*, *Ion.* 2. 3. 5. and yet hee eſcaped. A man by prouidence may meete with a planke or a piece of a maſt in ſuch vaſt depths and poſſibly may eſcape. But take a man and caſt him not only into the Sea, but into the depth of the Sea, and not onely into the depth, but caſt him in with an heauie ſtone, ſpecially a milſtone, ſpecially with ſuch an heauie milſtone as cannot bee turned about with a mans hand, but muſt bee turned about

bout with the ſtrength of a beaſt (and ſuch a milſtone ſome thinke is here intended μύλος ὀνικὸς, *mola aſinaria*, ſuch a milſtone as is turned about by the helpe of an Aſſe) and let him be caſt into the depth of the Sea with it (as *Hierome* ſayes ſome Malefactors in thoſe Countries vſed to be ſerued) and what poſſibilitie is there to eſcape drowning.

Now this is the caſe of ſcandalous Hypocrites. If ſcandalous perſons bee Hypocrites then will their iudgement, and woe be great, and inevitable. Their ſcandal is a great heauie *milſtone* about their necke, with this *milſtone* God caſts them not into the ſhallow, but into the *depth*, the gulfe of Hell. And this *milſtone* ſinkes them, and this *milſtone* holds them downe for euer riſing againe. *Milſtones* do not make ſurer worke for the drowning, then Scandals doe for the damning of perſonating groſſe Hypocrites.

CHAP.

CHAP. VIII.

Why God is ſo ſmart, and ſo ſeuere in his Iuſtice againſt thoſe by whom Scandals come.

WE haue ſeene how ſharpe, and ſeuere the Iuſtice of God is in puniſhing ſuch by whom offences come. Conſider we a little, as wee haue ſeene *the* ſeueritie of his Iuſtice, ſo the Iuſtice of his ſeueritie, and why God doth deale thus roundly with offenders in that kind. I conceiue there bee foure ſpeciall reaſons of Gods ſo dealing.

1. Becauſe by Scandals Gods holy and glorious Name is polluted, and blaſphemed, and ſo God in a high meaſure wronged. God is a iealous God, and he will *not hold him guiltleſſe that takes his Name in vaine*, that is, hee will ſurely meete with, and bee reuenged vpon ſuch as doe it. It is a greater matter to pollute

pollute, and profane Gods Name then it is to take his name in vaine. If therefore God will deale so severely with them that doe but take his Name in vaine, how much more will hee make them smart that doe pollute his Name, and cause it to be blasphemed by the malignant enemies of his truth. The defiling of Gods Name is an heynous thing, wee see how sharpe God was with *Moses* and *Aaron*, they must both die, and not come into the Land of *Canaan*. But what was the reason? See *Deut.* 32. 51. *Because yee trespassed against mee amongst the children of Israel.* But what was that trespasse? *Because yee* sanctified *mee not in the middest of the children of Israel.* And must they die, and not enter *Canaan* because they *sanctified* not, what if they had *polluted* his Name? If it be so heynous not to *sanctifie*, what is it to *pollute*, and defie Gods Name? And this

this ſinne is [p] proper and peculiar to the Profeſſors of the Name of God, and Chriſt to defile his Name.

Other men ſinne in thoſe euils which they commit, but yet this ſinne they are not guiltie of. They onely commit the ſinne of polluting Gods Name, that doe profeſſe his Name. This is properly a Church-ſinne, and befals not ſuch as are without. When men take the Name of God, and the profeſſion of Religion vpon them, and yet liue lewdly and looſely, or fall into any ſcandalous practices, they doe thereby defile the Name of God, and pollute it. Wee finde the people charged with this ſinne, *Ezek.*36.20. *That they prophaned* or *polluted Gods holy Name amongſt the Heathen whither they went.* Now how could they pollute Gods Name? That they did by that which followes in the ſame Verſe

[p] *Numquid dici de Hunis poteſt. Ecce qui ſunt qui Chriſtiani dicuntur? Numquid de Saxonibus aut Francis? Ecce quæ faciunt, qui aſſerunt Chriſti eſſe cultores? Numquid propter Mauorum efferos mores lex ſacro-ſancta culpatur? Numquid Scytharum aut Gepidarum inhumaniſſimi ritus in maledictum, atq; blaſphemiã nomen Domini Saluatoris inducunt?---Hoc autem, vt dixi, malum peculialiter tantum Chriſtianorum eſt, quia per eos tantummodo blaſphematur Deus, qui bona dicunt, & mala faciunt.* Salu. de Prou. Dei lib. 4.

Verſe. *They prophaned my Name amongſt the Heathen when they ſaid of them, Theſe are the people of the Lord, and are gone out of his Land.* The *Iewes* where euer they came profeſſed themſelues the people of God, that they had the God of Heauen for their God, and that they had his Law, and Oracles, and that they were an holy people, neer vnto him, hereupon the Heathen looked for ſome ſingular thing from them, ſingular holineſſe in their lifes, ſingular fidelitie in their dealings, &c. But when they obſerued their lifes, many of them to bee looſe and ſcandalous, they beganne preſently to open their mouthes againſt God, and againſt his Truth, oh *theſe bee the people of the Lord*, theſe be your holy people, that worſhip ſuch an holy God, that haue ſuch an holy Law. No maruell their God, their Law, their Religion is ſo holy, for ought wee

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ſee by theſe mens lifes, there is no more in their God, and Religion then in ours. Thus ſpake the Heathen when they ſaw the wicked lifes and practices of ſome of the people of the *Iewes*. And indeede it is an Heatheniſh tricke in ſuch caſes to fall foule vpon God and Religion. It is heatheniſh language to ſay, *Theſe bee the people of the Lord*, and this is their religion and their zeale.

And thus by their euill lifes occaſioning the heathen to blaſpheme God, and to throw the filth of their baſe actions vpon Him and his Name, they thereby polluted his Name.

Thus was Gods Name polluted by the *Spaniards* among the *Indians*: When they firſt came amongſt the Weſt *Indians*, the people enquired of them whence they came, and what they were? They tolde them that they were come downe from

from Heauen, and that they were the ſonnes of the God of Heauen. Whereupon the poore Saluages obſeruing their couetouſneſſe, crueltie, and vncleanneſſe, anſwered, *that he could not be a good God that had ſuch euill ſonnes*, and ſo was Gods Name polluted by their polluted lifes. q For looke as an holy & honeſt conuerſation ſanctifies, & glorifies the Name of God, 1. Pet. 2. 12. *I beſeech you abſtaine from fleſhly luſts, Hauing your conuerſation honeſt amongſt the Gentiles, that when they ſpeake againſt you as euill doers, they may by your good workes which they ſhall behold* glorifie *God in the day of viſitation*; So contrarily, Gods Name is vnhallowed, and polluted by the euill and ſcandalous lifes of ſuch

q *Sicut enim nomen Dei glorificatur vita piorum hominum in quibus ipſe per ſpiritum ſuum operatur quicquid faciunt boni: ita à diuerſo polluitur & infamatur malefactis eorum qui ſe Dei cultores profitentur.* Cypr. de dupl. Mart. *Poſtremò ſcelera à Chriſtianis fierent, ſi Chriſtus ſancta docuiſſet. Æſtimari itaq; de cultoribus ſuis poteſt ille qui colitur. Quomodo enim*

bonus magiſter eſt, cuius tam malos videmus eſſe diſcipulos? Ex ipſo enim Chriſtiani ſunt, ipſum audiunt, ipſum ſequuntur. Promptum eſt omnibus Chriſti intelligere doctrinam. Vide Chriſtianos, quid agant, & conſideret poteſt de ipſo Chriſto ſciri, quid doceat. Mimeſis Pagan. Salu. de Prouiden. lib. 4.

as

as profeſſe his Name. When Gods Name is blaſphemed it is polluted, Gods Name is blaſphemed when the Truth is blaſphemed. The truth comes to be blaſphemed by reaſon of the euill liſes of ſuch as profeſſe the Truth, 2. *Pet.* 2. 2 *And many ſhall follow their pernicious wayes by reaſon of whom the way of truth ſhall bee blaſphemed*, βλασφημηθήσεται. Now God will not put it vp at mens hands that occaſion others to pollute his Name. God is verie tender of the glorie of his Name. He hath preſcribed, *Hallowed bee thy Name*, to be the leading petition in our Prayers, and if therefore the glory of his Name bee any way impeached by mens ſcandalous actions, he will repaire and make his glorie whole by his Iuſtice vpon their perſons who haue by ſcandal wronged it. When men doe pollute Gods Name, God who is alwayes readie to vindicate his owne glorie,

glorie, will sanctifie his owne Name, and rescue it from the pollutions, and prophanations wherewith scandalous persons haue defiled it.

That passage is worthy our obseruation, *Ezek.* 36. 20. 23. *When they entred vnto the Heathen whither they went, they prophaned mine holy Name: And I will* sanctifie *my great Name which was prophaned amongst the Heathen, which they haue profaned in the middest of them, and the Heathen shall know that I am the Lord, saith the Lord God, when I shall bee* sanctified *in you before their eyes.* See then that God will sanctifie his Name when men pollute it, and hee will one way or other take order to wash off that pollution, wherewith men haue defiled it. God would be sanctified in them before the eyes of the Heathen.

Now Gods Name is sometimes

ſanctified in his workes of Mercie, as *Ezek.* 20.41.--and ſometimes in the workes of Iuſtice. *Ezek.* 38 22, 23. Now though in that forenamed place it is ſpoken of ſanctifying his polluted Name by his workes of Mercie in the eyes of enemies, yet it is alſo true that God wil ſanctifie his polluted Name in the eyes of Aduerſaries by his workes of Iuſtice, That is, hee will doe ſuch exemplarie Iuſtice, and ſuch ſmart *woe* vpon ſuch as by their ſcandals polluted his Name, that he will recouer himſelfe as much glorie in their puniſhment as they loſt him by their ſinne, and ſo remarkeably will he doe it in enemies eyes, that they who before opened their mouthes to diſhonour his Truth, ſhall now open their mouthes to acknowledge his glorious Iuſtice, and by that Iuſtice bee drawne at leaſt to a ſecret acknowledgement, that this Religion and this profeſ-

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sion is the truth, the Scandalizers whereof God doth so seuerly punish.

This wee shall see in *Dauid*, 2.*Sam.* 12. 14. There was no remedie, *Dauid* though fast and pray, and seeke the childs life, yea though *Dauid* haue repented, and *Nathan* haue pronounced the pardon of his sinne, yet no remedie but the childe must die. [r] What was the reason? Because by his scandal *hee had giuen* great *occasion to the enemies of God to blaspheme.* His scandal was *great.* Any scandal

r *Quam graue autem & periculi singularis malum sit nomen diuinitatis in blasphemiam Gentium dare etiam Dauid beatissimi exemplo edocemur qui — cum aeternam pro offensionibus suis poenam per veram confessionem mererit euadere: huius tamen criminis veniam non per poenitentiam patrocinantem potuit impetrare. Nam cum ei propios errores confitenti* Nathan *Prophetа dixisset, transtulit Deus peccatum tuum, non morieris, subdidit statim veruntamen quia blasphemare fecisti inimicos Dei propter verbum hoc filius qui natus est morietur, & quid post haec? Deposito scilicet diademate, proiecto gemmis — sex natalibus, cinere sordidatus vitam paruuli sui tot lamentationum suffragijs peteret, & pijssimum Deum tanta precum ambitione pulsaret, seruans & obsecrans obtinere non potuit, ex quo intelligi potest quod nullam penitus maioris piaculi crimen est quam blasphemandi causam Gentibus dare,* Salu. lib. 4. de Prouid.

giues occaſion of blaſpheming, but *great* ſcandals giue *great* occaſion of blaſpheming, therefore as he by his *great Scandal* hath polluted Gods Name, ſo God by his *great Iuſtice* would ſanctifie his name in the eyes of thoſe enemies that had blaſphemed.

We find a Law *Deut.* 22.19. that a man in that caſe ſpecified in the text, ſhould be ſharpely amearced, and a good round fine ſet vpon his head, and the reaſon is giuen *becauſe hee hath brought vp an euill Name vpon a virgin of Iſrael.* Now in caſes of ſcandal there is an euill Name brought vp not vpon *a virgin of Iſrael*, but vpon the *God of Iſrael*, vpon his Goſpell, and truth. If then God would haue a man ſo ſeuerely puniſht, that ſhould bring vp an euill name vpon a Virgin of *Iſrael*, how much more will God himſelfe ſet ſmart fines vpon their heads as bring, as doe occaſion the bringing

bringing vp of an euill name vpon the Religion, & the God of *Israel*. Amongst men, how euer other offences scape, yet how great is the seueritie of the Law in punishing *Scandalum Magnatum*. Now in scandalous offences of Professors, there is a right *Scandalum Magnatum*, in regard of the wrong, and iniurie that Gods great Name suffers.

No maruell, that God is so seuere in punishing scandals. For where God suffers greatest wrong, there Iustice requires that men vndergoe seuerest punishments. Now no sinnes doe God greater wrong then scandals. Other sinnes, and other mens sins are breaches of his Law, and pollutions of mens Consciences, but yet are not pollutions of Gods Name. But scandals, and the notorious offences of Professours are not onely breaches of Gods Law, and *pollutions* of the

offenders *Consciences*, but are *pollutions* of Gods *Name*. What wonder then, that such seueritie followes scandals? It it but Iustice that where the guilt is [r] *double* in the offence, there should be a double, and a proportionable measure of punishment.

Now in euery scandal there is a double guilt.

First, the guilt of breaking of Gods Law, and polluting a mans owne Conscience. And secondly, the *guilt* of prophaning, and polluting Gods Name. And this latter is the farre greater, and more prouoking guilt. God will worse brooke the pollution of his Name, then the breach of his Law. And therefore it is a sure truth that hee that commits a greater sinne which yet is secret, shalbee lesse punisht then hee which commits a smaller sinne, which breaking out proones scandalous. Wee haue an in-

[r] ἐὰν δὲ τῇ ἰδίᾳ φύσει κακὸν ἢ τὸ γινόμενον ἢ τὸ λεγόμενον ὁ ποιήσας αὐτὸ ἢ ὁ εἰπὼν καὶ τὰς ἰδίας ἁμαρτίας καὶ τοῦ σκανδάλου ἔχει τὸ κρίμα. Basil. de Bapt. lib. 1. q. 10.

inſtance, *Numb.* 11. 21. compared with *Deut.* 32. 51. Wee haue in theſe two places two offences of *Moſes* his committing. Let a man weigh them togethe, and queſtionleſſe in their owne nature compared, that offence *Numb.* 11. 21, 22. was the greater, there is in it not onely vnbeliefe as in the other, but a kinde of murmuring conteſt with *God*, as it were to his face. The latter hath reference to that Hiſtorie, *Numb.* 20. 10. where wee finde *Moſes* to conteſt with ſome impatience, and vnbeliefe with the *people*. Is it not a greater ſinne to murmure and conteſt in vnbeliefe and impatience with *God*, then to grow into paſſion with a *rebellious people*? Is it not a greater matter to haue ones ſpirit ſtirred at God, then with ſinfull men? Conſider both paſſages together, and any one will iudge the firſt miſcarriage in it owne nature

the greateſt. And yet all that God ſayes to the firſt is this, *Is the Lords hand now waxed ſhort? Thou ſhalt ſee now whether my Word ſhall come to paſſe vnto thee or not.* What could haue beene ſaid leſſe? But now come to the other which in it ſelfe ſeemes nothing ſo great, and ſee what followes vpon it. *Becauſe yee beleeued me not to ſanctifie me in the eyes of the children of Iſrael, therefore ye ſhall not bring this Congregation into the Land. Numb.* 20. 12. *But ſhall die becauſe yee treſpaſſed, and ſanctified mee not in the middeſt of the children of Iſrael.* Now then here may be a queſtion, why the leſſer ſinne hath the ſharper reproofe and the greater puniſhment.

Is it equall dealing to winke at and paſſe by a greater, and to be ſo ſeuere in the leſſer? Yes moſt equal, for though the former ſinne in it owne nature were greater, yet that

that was happily [t] priuate between God and *Moses*, and so no scandal in it, but the latter was publike before all the people, and so a scandal in it, God not sanctified, his Name dishonoured, and for the scandal sake the punishment so smart in this rather then in the other.

A small sinne scandalous hath a greater punishment then a great sinne close, and secret, because there is in the scandal a pollution of Gods Name, an Impeach of his honour, besides the guilt of the breach of his Law. So then therefore is God so seuere in punishing scandals, because God is more wronged by them then by *simple* sinne, because they pollute his sacred Name.

2. God is thus seuere in the punishing of scandals, because soule-bloud is not cheape with God. They

[t] τὸ μὲν γὰρ κατ' ἰδίαν καὶ λανθανόντως, τὸ δὲ ἐπὶ τοῦ δήμου παντὸς ἡμαρτάνετο Isid pelus. lib.5. Epist. 161.

They that ſpill the bloud of ſoules ſhall pay full dearely for it, God will require it at their hands. Now in the commiſſion of ſcandalous ſinnes there is a great deale of ſpirituall[u] bloudſhed, and murther. *Paul* ſpeaking of Scandals of an inferiour nature, ſuch as are giuen to weake brethren in the vſe of Chriſtian libertie, in the vſe of things in their nature indifferent makes them bloudie and murtherour, *Rom.* 14. 15. *Deſtroy not him with thy meat for whom Chriſt died,* 1. *Cor.* 8. 12. *Thorough thy knowledge ſhall thy weake brother periſh.*

If Scandals in ſuch cauſes bee ſo dangerous in their iſſue, & of ſuch mortal conſequence, then what are Scandals in a higher nature in the offenſiue, and euill liſes of ſuch as profeſſe Religion? How much more are they of deadly conſequence, and

[u] *Si quis ſimplicitate & deſiderio veniat ad Eccleſiam vt proficiat, vt melior fiat: iſte ſi videat nos qui multo iam tempore in fide ſtetimus, vel non recte agentes, vel cum offendiculo loquentes efficimur nos illis lapſus ad peccatum. Cum autem peccauerit trucidatus eſt, & ſanguis animæ eius poſtulat, omnia ob ea virtus vitalis abſcedit— Scandalizati animæ ſanguis effunditur cum ceciderit in peccatum & propterea dixit, quia requiretur ſanguis eius à fratre. frater tuus eſt qui ſudit ſanguinem tuum.* Origen. in Pſal. 36. hom. 3.

and how much more is bloud ſpilt by them? If a man may haue his hand in the bloud of ſoules by giuing ſcandal in the doing of things in their owne nature lawfull, then how much more by giuing ſcandal in the doing of ſuch things as in their owne nature are ſinfull and vnlawfull? There is a Law *Exod.* 21. 33, 34. that if *a man open a pit, and couer it not, and an Oxe or an Aſſe fal therein, the owner of the pit ſhall make it good.* Now in euery Scandal giuen there is a *pit* digged, and *opened*, euery one that giues a Scandal opens, and digges a pit, into which many a ſoule fals headlong. If he that opened the pit muſt make good the *Oxe* or *Aſſe*, that fell thereinto, that is, muſt pay the full price and worth of it to the owner, what muſt hee doe that opens a *pit* into which a *ſoule* fals? Surely God will require it at his hands, and it muſt bee made good.

Doth

Doth God, ſaith the Apoſtle, *take care for Oxen?* So here, will God require Oxen at their hands thorough whoſe default they fall into pits? then how much more doth he take care, and will he require ſoules of men at their hands, that by Scandals haue opened pits into which they are fallen, and ruined? There is another Law in the ſame place worth our noting to this purpoſe, *Exod.* 21. 22. 23. *If men ſtriue & hurt a woman with child ſo that her fruit depart from her, & yet no miſchiefe follow, hee ſhall be ſurely puniſhed*, &c. *And if any miſchiefe follow thou ſhalt giue life for life*, or *ſoul for ſoul*, as the words originally are; If no miſchiefe follow either to the womā or the child, yet a puniſhment was due in ſuch a caſe, but if miſchiefe followed, then *life for life, ſoule for ſoule*, Now in the caſe of ſcandals it is a ſure thing that *Miſchiefe* doth follow, wee ſaw before what

what a deale of *Woe*, and *Miſchiefe* they bring with them. Hee that giues a Scandal is as a man that ſmites or ſpurnes a woman with childe. He that doth ſo, a hundred to one but hee cauſes miſchiefe to follow.

It may bee there was a man that began to haue ſome good in him, ſome hope that Chriſt began to be formed in him. Now a man giues ſome heynous Scandal, and thereupon *miſchiefe followes*, all theſe hopes are daſht, this man flies quite off, and caſts off all thoughts of medling any more with godlineſſe, here is one *with child* ſpurned, and a *miſchiefe followes*, therefore *life for life*, *ſoule for ſoule* will be required. [x] Woe be to him that ſpurnes a woman with childe, and cauſes miſchiefe to follow, and therefore *Woe to him by whom an offence comes*, becauſe by him miſchiefe comes, miſchiefe comes to many a ſoule,

x *Ve illi qui ſcandalizauerit vnum ex puſillis iſtis. Ve pregnantem calcanti.* Ambroſ. in Pſal. 118.

ſoule, the miſchiefe of reiecting religion, or the miſchiefe of an hardened heart. And therefore is God thus ſeuere in his Iuſtice vpon ſuch becauſe they do bloudie miſchiefe, and therefore they muſt giue [z] *ſoule for ſoule.*

It may bee that many a man was like to be brought on to Religion, might haue ſome [a] thoughts of imbracing, and receiuing the truth, but now ſome Profeſſor of Religion falling foule, he fals off and will none, all theſe thoughts are dampt, and ſo laid aſide. There be ſo many ſoules loſt, and kept out of Heauen by that Scandal, Here is the bloud of ſoules ſpilt. How many might haue come to haue been godly and religious Chriſtians, if it had not beene for the Scandal of ſome one man profeſſing godlineſſe, and religion

z *Qui ſcandali conſcius eſt animam dabit pro anima eius quem ſcandalizauit*, Origen.

a *Factus ſum opprobrium & vicinis meis nimium vicinis meis nimium opprobrium factus ſum, id eſt, qui mihi (Eccleſie) iam appropinquabant vt ere derent: hoc eſt, vicini mei nimium deterriti ſunt mala vita malorum & falſorum Chriſtianorum. Quam multos enim putatis, fratres mei, velle eſſe Chriſtianos ſed offendi malis moribus Chriſtianorum. Ipſi ſunt vicini qui iam appropinquabant, & nimium opprobrium illis viſi ſumus.* Auguſtinus in Pſal. 30.

ligion. Such a deale of miſchiefe followes by ſuch a ſcandal. And for this cauſe, was that *woe*, vpon the Prieſts that they were baſe and contemptible, becauſe they had cauſed many to ſtumble at the law, and to fly off from religion which was not without the miſchieuing of their ſoules for euer.

It may bee many a mans mouth was ſhut, and though hee ſaid no good, yet hee could ſay no euill of the way of truth, now that a man falles into ſcandal, his mouth is opened againſt God, & againſt Religion, and he blaſphemes ful mouth. Now is this mans ſoule by his blaſphemy miſerably endaũgered, here is ſoule blood ſpilt. What a deale of miſchiefe is done to his ſoule, but who is guilty of that miſchiefe, but hee that gaue that ſcandal? and therefore the [b] blood of that blaſpheming ſoule ſhalbe required at thine hands that gaue the

[b] *Qui enim ſine blaſphemia aliorum grauiter erraverit ſibi tantum adfert damnationem: Qui autẽ alios blaſphemare fecerit multos ſecum precipitat in mortem, & neceſſe erit vt ſit pro tantis rebus quantos ſecum traxerit in reatum*, Salu. lib. 4 de Prouid.

the ſcandal which ruſht him into that miſchiefe.

It may bee many a man began to miſlike his euill wayes, many mens hearts began to miſgiue them, but now a ſcandal is fallen out, their hands are ſtrengthened, their hearts are hardened, and ſo they ſealed vp to hell. Here is ſoule bloud ſpilt againe. Here be many ſtumbling & fallen into the pit of hell, I, but who laid this ſtumbling ſtone, that hath topled them ouer? Here bee a companie of ſoules vndone, and caſt away, I but who hath vndone, and caſt them away? Here is miſchiefe done, but who hath done it? Euen he that hath cõmitted ſuch a ſcandal; he it is that hath done this miſchiefe, hee hath (as much as in him lies) damned and deſtroyed theſe ſoules. And is it nothing to damne ſoules? Is it any wonder that God ſhould bee ſo ſeuere, when their ſinne is ſo bloudy, when they

they haue destroyed who knowes how many soules? God will punish such as do not endeauour to [c] saue other mens soules what in them lyes, what then deserue they at his hands, that cast away mens soules as scandalous sinners doe. And what wonder that heauy Iustice followes heauy sinnes.

Thou shalt not put a stumbling blocke before the blind. Leuit. 19. 14. But what if a man doe it? Then shall a *woe*, and a *curse* fall vpon him, *Deut.* 27. 18. *Cursed bee bee that makes the blind to wander out of his way.* Now when men doe giue scandal they doe lay *stumbling blockes* in the way of many *blind* ones, they cause them to *wander out of the way*, and to stumble so that they fall into eternall ruine. And therefore is God so sharpe with them. Wee shall see an heauy woe denounced against those false prophitesses. *Ezek.* 13. 18. *Thus*

[c] Εἰ γὰρ τὸ μὴ σῶσαι σκάνδαλόν ἐστι τὸ δὲ σκανδαλίσαι τί ἐκ ἐργάσεται. Chryſ. ad Rom. Hom. 15.

ſaith the Lord God, Woe to the woman that ſow pillowes to al armeholes, &c. But why doth God threatuen a *woe* againſt them? See the reaſon, *Verſe.* 22. *Becauſe with lies, yee haue made the hearts of the righteous ſad, and ſtrengthened the hands of the wicked that hee ſhould not returne from his wicked way.* Now ſuch as giue ſcandal doe both theſe things, they doe *grieue & ſad* the hearts of the righteous, and *ſtrengthen the hands of the wicked that they returne not from their wicked wayes.* And therefore vpon the ſame ground that the woe was threatned againſt the falſe prophetiſſes, is it due to the giuers of ſcandals. They are guilty of the ſame euill, and therefore vnder the ſame *woe.* If the falſe prophetiſſes deſerue a woe becauſe by ſtrengthening the hands, and hardening the hearts of wicked men, they were guilty of the bloud of their ſoules,

then

then becauſe ſcandalous ones, are guilty of the ſelfe ſame euill, they righteoſly come vnder the ſame woe.

It is a dangetous thing to haue an hand in other mans [d] ſinnes, and ſo in other mens damnations. A mans owne perſonall guiit, will be heauy enough, he ſhal not neede to loade himſelfe with other mens guilt. Now this is the caſe of ſcandalous perſons, they ſtand anſwereable for others mens ſinnes, as the cauſers of them, and many times the cauſers may ſmart as much, if not more then the committers of them.

3. God is ſo ſeuere in the puniſhment of ſcandals, becauſe by them is brought a blurre, a diſgrace, and a Reproach vpon a whole Church. As God is tender of his owne, ſo is he alſo tender of the honour of his Church. It is not ſafe to bring diſgrace but vpon one

[d] *Igitur & tu quoq; ſi reliquis perditionis cauſa fuerit, grauiora patieris quam qui per te ſubuerſi ſunt. Neq; enim peccare tantum in ſe perditionis habet, quantum quod reliqui ad peccandum inducuntur,* Chryſoſt. ad Rom. Hom. 25.

good man, nay, we ſaw before that hee muſt ſmart for it, that brought vp an euil report, but vpon one virgin of *Iſrael*, *Deut.* 22. Is God ſo tender of the honour, and credit of *one virgin of Iſrael*, what is hee then of the honor *of al Iſrael*. If not ſafe to bring vp an euill report vp on one member of the Church, then much leſſe to bring vp an euill report vpon a whole Church. Wee finde *Numb.* 14.37. ſome there that brought vp an euil report vpon the land, & what was the ſequell? *They dyed of the plague before the Lord.* If God were ſo ſeuere in his Iuſtice to ſmite them with preſent death that brought vp an euil report vpon the Land of *Canaan*, what ſeuerity may they expect that bring vp an euill report vpon his Church. What compariſon betweene *Canaan* and Gods Church? Now this al ſcandalours offenders doe. If the reproach of their actions, and the Infamy of their

their practises, were but only personall, the matter were not so great, they haue but their iust deserts, but the reproach of their scandals redoundes to the disgrace of the whole [e] Church of God and the excrementitious filth of their actions is throwne in the face of the whole Church. *Dauid* hath a praier. *Ps. 69 5. 6. O God thou knowest my foolishnesse, and my sinnes are not hid from thee, let not them that waite on thee O Lord God of hostes, be ashamed for my sake O God of Israel.* As if hee had said. Thou knowest O Lord, what heynous things mine enemies lay vnto my charge, thou that knowest all my foolishnes and sins, knowest that they lay them falsely vpon mee, But what euer sinnes they charge vpon me, yet Lord keepe me and preserue mee, that I may not fall into any such scandalous sinne, that may bring shame, & reproach vpon thy people, Let me not so sin,

[e] Κακῶς ζῶντες ἴσως ἀφορμὰς παρέχουσι τοῖς ἄλλοις καταλέγειν τῶν τάν τῶν χριστιανῶν ἀσέβειαν καὶ ἀδικίαν αἰρουμένοις. Iustin. Apol. 2. a pro Chistianis.

that for my ſake thy people ſhould haue any ſhame. Marke then that when any that profeſſe the Name of God fall into any groſſe euill, it turnes to the ſhame not onely of him that falls, but it brings ſhame vpon all that waite vpon God, and ſeeke him. All Gods people ſuffer, and ſhare in the reproach of one miſcarrying. We haue an example of it. 1. *Cor.* 1. *It is reported commonly that there is fornication amongſt you.* [f] He doth not ſay, men do report that ſuch a man hath cõmitted fornication, but the report goes that *fornication is committed amongſt you.* If it had beene reported that ſuch a man had committed fornication, that had beene but a perſonall reproach, and diſgrace to that one particular man. But; *It is reported that fornication is committed amongſt you*, ſo went the report. There is fornication amongſt the Chriſtians, and in the Church of

[f] *Pungit ac ſcrit et quoad eius fieri poteſt commune profert probrũ criminis Non dixit enim cur ille, aut iſte eſt fornicatus. ſed audiuntur inter vos fornicatio, neut qui eſſent nulli reprehenſioni affines, pigri eſſẽt ac ſocordes, ſcil vtpote cõmuni percuſſo, & in crimen vocatâ eccleſia ita eſſent animi dubij & anxij. Nemo enim dicet inquit quod ille aut iſte fornicatus eſt, ſed quod in eccleſia* Corinthiorum *admiſſum eſt illud peccatum.* Chryſoſt. in locum.

of *Corinth*, And so the reproach was generall to the whole Church of *Corinth*, and common to them all, So that by his Incestuous fact hee brought a reproach vpon the whole body of beleeuers. And the heathen questionlesse so reported it as to blurre them all, as if they were al alike. So the whole Church of *Corinth* suffered by that one mans scandall. And this is the ordinary practise of enemies to disgrace all with one mans folly. Thus was it the Diuels pollicie and malice to raise vp those Impure * *Gnostickes*, that the heathen might haue occasion of speaking against the Gospell, and that the report of their flagitious courses being euery where spred, he might brande the *whole multitude of Christians*, with the marke of their Ignominy. There is the same spirit reignes in al enemies that was in *Haman*, *Mordecay* had offeded him, but it would

* *Hũ igitur diabolus vsus est vt gentibus qui erant à fide alieni famam præberent sacrosancto Dei verbo petulanter impiè, obtrectandi: eo plane consilio vt fama de flagitiosa eorum vita ratione passim dissipatâ turpi nomine notam vniuersæ Christianorum multitudini inurret*, Euseb. Hist. Eccl. lib. 4. cap. 7.

not ſerue his turne nor, ſatisfie his malice to lay hands on *Mordecay* alone, *for they had ſhewed him the people of Mordecay, wherfore Haman ſought to deſtroy* all the Iewes, *euen the people of Mordecay. Eſth. 3. 6. Mordecay* had done him no wrong nor committed any offence, but when *Hamans* choller was vp, the quarrell is not at *Mordecay* alone, but at *his people.* So is it in caſes of iuſt offence, whē ſcandals are giuen the ſhame and blame is not laid vpon the offender alone, but vpon his people, not vpon that profeſſour alone but vpon all profeſſours, not vpon that member of the Church, but vpon the whole Church. It is a true thing which ß *Auguſtine* obſerues, that when ſome one man fals into ſome groſſe euill, that gaue ſome hope, and made ſome

d *Quid tam timendum quā cum vidit homo multos male viuentes, & de quibus bene ſperabatur in multis malefactis inuentos? Timet ne tales ſint omnes quos putabat bonos, & veniunt in ſuſpitionem malam prope omnes boni. Qualis vir? Quomodo cecidit? Quomodo inuentus eſt in illā turpitudine in illo ſcelere, in illo facto malo? Putaſne tales ſunt omnes?*

ß *Quanta mala dicunt in malos Chriſtianos quæ maledicta peruenient ad omnes Chriſtianos? Nunquid enim dicit qui maledicit aut qui reprehendit Chriſtianos, Ecce quid faciunt, non boni Chriſtiani? Sed tacet quid faciunt Chriſtiani. Non ſeparat non diſcernit.* Auguſt. in Pſal. 30.

ſhew

ſhew of goodneſſe, that ſuch as are without, are ready to iudge others like them, and that an euill ſuſpicion lies vpon all good men. *Oh what a man?* ſay they. *How foulely is he fallen? how is hee found in ſuch a filthineſſe, in ſuch a wickedneſſe, in ſuch a vile fact? doe yee not thinke that they are all ſuch? how great and foule euill things,* ſaith he, *do they ſpeak againſt euil Chriſtians, which euill ſayings reach vnto all Chriſtians? for, doth he thus ſpeake, that ſpeakes euill of, or falls foule vpon Chriſtians, Behold what they doe, that are not good Chriſtians? No, but, Behold what the Chriſtians doe, he puts no difference at all.* And ſo the ſcandals of one Chriſtian, tends and trenches to the diſgrace of all Chriſtians, euen to the diſhonour of the [h] Chriſtian name, the fall of one ſcandalous profeſſour to the reproach all all.

4. Laſtly, God is ſo ſeuere in puniſhing

h *Sed quoſdam audio inficere numerum veſtrum, & laudi præcipui nominis prauæ conuerſationis detrahere--Cum quanto enim nominis veſtri pudore delinquitur quãdo alius aliquis temulentus & laſciuiens demoratur, &c.* Cypr. Epiſt. 7.

niſhing ſuch as giue ſcandal, becauſe their ſinnes therein are greater then other mens. Though other men commit the ſelfe ſame ſinnes they doe, yet are they not ſo great in other men, as they are in ſuch as profeſſe religion. Their ſinnes are greater then other mens, becauſe theirs, becauſe the ſinnes of ſuch as honoured with an *high* and *holy calling* to bee the people of God, to be a people neere vnto him. And the greater a mans honour is, the more it aggrauates his guilt in caſe of offēce. Theft is foule in any man, but moſt foule in a Magiſtrate. It is a fouler offence for a Miniſter then another man to commit fornica-

[1] *Ex ipſo vtiq; deteriores ſumus ſi meliores non ſumus, qui meliores eſſe debemus. Criminoſior enim culpa eſt vbi honeſtior ſtatus: ſi honoratior eſt perſona peccantis, peccati quoq; maior inuidia, furtum quidem in homine eſt malum facinus, Sed damnabilius abſq; dubio ſi Senator furatur aliquando. Cunctis fornicatio interdicitur, ſed, grauius multo eſt ſi de clero aliquis quā ſi de populo fornicatur. Ita & nos qui Chriſtiani eſſe dicimur, ſi ſimile aliquid barbarorum impuritatibus facimus grauius: erramus atrociusenim ſub ſancti nomine profeſſi peccamus. Vbi ſublimior eſt prerogatiua, maior culpa. Ipſo enim, errores noſtros, religio quam profitemur, accuſat. Criminoſior eius eſt impudicitia qui promiſerit caſtitatem, fidius inebriatur, ſobrietatem fronte pretendens. Nihil eſt Philoſopho turpius vitijs obſcœna ſectanti, quia præter eam deformitatem quam vitia in ſe habent, ſapientiæ nomine plus notatur, & nos igitur in omni humano genere philoſophiam Chriſtianam profeſſi ſumus, ac per hoc deteriores nos cunctis gentibus credi atq; haberi neceſſe eſt, quia ſub tam magno profeſſionis nomine viximus, & poſtiin religione peccamus.* Salu. de Prouid. lib. 4.

tion.

tion. The dignity of the perſon adds to the foulnes of the gult. So here, ſuch whom God hath called with this high calling to be his peculiar people, haue a dignity, & excellency aboue other men, & the dignity of their perſons adds to the indignity of their facts. *Speake vnto the children of Iſrael and ſay vnto thē, when any man hath a running iſſue out of his fleſh, becauſe of his iſſue he is vncleane*, Leu. 15. 2. 4. But why, *ſpeake vnto the children of Iſrael?* Becauſe they only were vncleane, and made others vncleane by running iſſues. Heathens as ſome obſerue out of the Iewiſh Rabbins, did not make vncleane by an iſſue, or childbirth &c: but Iſraelites did. An iſſue was an iſſue in an heathen, as well as in an Iſraelite, but in an Iſraelite onely an vncleane and a defiling iſſue. Sinnes are ſinnes in other men as well as in profeſſours of Religion, but in profeſſours they bee *horrible*

rible ſinnes, *Ier.* 18. 13. *Aske now among the Heathen, who hath heard ſuch things? The Virgin of Iſrael hath done a very* horrible *thing*. The ſinnes of Gods people are *horrible* ſinnes, becauſe [k] their perſons are *honourable* perſons, *Iſai.* 43.4. As God ſpeakes of the Prophets of *Samaria* and *Ieruſalem*, *Ier.* 23.13. 14. So it may be ſaid of the people of both. *I haue ſeene folly in the Prophets of Samaria, I haue ſeene alſo in the Prophets of Ieruſalem an* horrible *thing*: and yet in effect the ſinnes of both were the ſame, but the ſame ſinnes diuerſly circumſtanced may differ much, and ſo by reaſon of the perſons one being Prophets of *Baal*, the other profeſſing themſelues the Prophets of the true God, that which was but *folly* in the Prophets of *Samaria*, was an *horrible thing* in the Prophets of *Ieruſalem*. So is the caſe amongſt the people, that which

k *Quanto enim honoribus alios antecellunt, tanto quoq; ipſorum peccatum, etiam ſi alioqui idem ſit, grauius efficitur, οὐ τῇ φύσει ἀλλὰ τῇ ἀξίᾳ τοῦ δράσοντος μετρούμενον* Iſid. peluſ. lib. 4. Epiſt. 15.
Quo grandius nomen, eo grandius ſcandalum Ber. Epiſt. 200.

which is but *folly* in such as are ignorant, irreligious, and liue without God in the World, is an *horrible thing* in a man that makes profession of Religion. And therefore hence, it is iust with God to bee so seuere in the punishment of such, and *God will bee sanctified in them that come nigh vnto him, and before all the people will hee bee glorified*, *Leuit.* 10. 3. If he be not *sanctified* by their singular and speciall obedience towards him, he will bee *sanctified* by his iustice vpon them, and will be *glorified before all the people*, that is, publiquely and openly, he will do such seuere exemplary iustice vpō them, that all shall take notice of it. It suits with that, *Amos* 3. 2. *You onely haue I knowne of all the Families of the earth, therefore I will punish you for all your iniquities.* How smart was Gods iustice vpon *Ieruſalem? Dan.* 9. 12. *For vnder the whole Heauen hath*

not

not beene done, as hath beene done vpon Ieruſalem. Why ſo? for vnder the whole Heauen had not beene done, as had been done *in* & *by Ieruſalem. Ieruſalem* was the *holy Citie, Math.* 4. 5. *The Citie of the great King, Math.* 5. 35. *The Citie of God, Pſal.* 87. 3. Such ſhe profeſſed herſelfe, ſo that ſhe ſinning, her ſinnes were out of meaſure ſinfull, and therefore God moſt righteous, though moſt ſeuere againſt her.

It is in this caſe of the *peoples ſufferings*, as it was in the *Prieſts Offerings*. Wee ſhall ſee that in ſome caſes the people ſinning, they might bring for their Offering a *Kid of the Goates*, *Leuit.* 4. 23. 28. But ſtill for the ſinnes of the Prieſts there muſt bee offered *a Bullocke*, *Leuit.* 4. 3. *Leuit.* 16. 6. *Exod.* 29. 10. What might the reaſon of this be? The Prieſts perſon being more excellent, and nigh vnto God, their ſins were greater then other mens, ſo

ſo much greater as *a Bullocke* is greater then *a Kid*, and therefore whereas *a Kid* would ſerue another man, the Prieſt muſt bring *a Bullocke*. So here in caſe of *ſuffering* iuſtice. All that profeſſe themſelues Gods people doe profeſſe themſelues *Prieſts* vnto God, and therefore their ſinnes are as much aboue other mens, as is *a Bullocke* aboue *a Kid*, and therefore when other mens puniſhment which they ſuffer ſhall be but the *weight* of *a Kid*, that puniſhment which they ſuffer ſhall bee the *weight* of *a Bullocke*. *Woe*, euen a weightie, and an heauie *Woe to him by whom the offence commeth.*

Profeſſion of Religion giues no man a licence or diſpenſation, as if becauſe men will owne and countenance Religion, God were beholding to them, and they may take libertie to doe what they pleaſe, but profeſſion of Religion is

is the ſtrongeſt [1] obligation, & the deepeſt ingagement vnto godlines & holineſſe that can be. That bond and obligation being broken, God will aſſuredly both ſue the bond, and take the forfeiture to the vtmoſt.

And thus wee ſee the reaſons of Gods ſo ſharpe ſeueritie in puniſhing Scandals, and ſcandalous offendours.

[1] *Religio autem eſt ſcientia Dei, ac per hoc omnis religioſus hoc ipſo quod religionem ſequitur Deiſe voluntatem noſſe teſtatur. Profeſſio itaq; religionis non aufert debitum, ſed auget, quia aſſumptio religioſi nominis ſponſio eſt deuotionis, per hoc plus quiſq; iam debet opere quanto plus promiſerit profeſſione.* Saluian. contra. Auarit. lib. 3.

CHAP. IX.

The great care we ſhould haue of giuing ſcandal, and ſorrow for them giuen, and the cauſe of humiliation they haue by whom offences come.

THe iuſtice of God being thus ſmart and ſeuere vpon ſuch as giue offence, con-

consider wee for the close of all, what vse may bee made of it. It serues therefore to teach three things:

1. Gods iustice being so seuere against the giuers of scandal, how warie and how carefull should it make vs, and with what feare and trembling should we walke, least at any time an offence should come by vs: Let this *Woe* pronounced against all scandal-giuers be as the *flaming Sword of the Cherubims* to feare vs, and make vs afraid how euer we do any thing, or come neere the doing of any thing that may proue offensiue and scandalous. Since the *Woe* is so heauie and so smart, let it make vs listen to that counsell, *Rom.* 14. 13. *That no man put a stumbling blocke, or an occasion to fall in his brothers way.* If Christ haue denounced a *Woe*, and a *Curse* to him that layes a stumbling blocke in anothers way, then as wee feare that

Woe, and that *Curſe* to light on our heads: ſo take heed of laying a *ſtumbling blocke* for another mans feet.

Let vs learne to liue by that rule, 1. *Cor.* 10. 32. *Giue none offence, neither to the Iewes nor to the Gentiles, nor to the Church of God.* Haue a care ſo to carrie our ſelues, that neither the Church of God may be grieued, nor the enemies of the Church bee either hindred from good, or hardened in euill to their ruine and deſtruction.

Wee ſee, *Reuel.* 2. 14. That *Balaam taught* Balak *to caſt a ſtumbling blocke before the children of Iſrael.* Hee did not himſelfe caſt the ſtumbling blocke, but hee *taught Balak* to doe it. And yet God met with *Balaam*, and *taught* him by his iuſtice vpon him, what it was to *teach* others to *caſt ſtumbling blockes* in his peoples wayes, *Numb.* 31. 8. *Balaam* was ſlaine by *the Sword of Iſrael*,

Israel amongst the *Midianites*. He had taught *Balak* to make them *stumble* and fall, therefore God in his iustice makes him *fall* by the Sword.

Now, what if hee had *put* stumbling blockes himselfe, how much more would Gods iustice haue pursued and ouer-taken him? Now scandalous persons doe themselues put stumbling blockes before men, and therefore, we know what *Pauls* resolution is, 1. *Cor.* 8. 13. *Wherefore if meate scandalize my brother*, and lay a stumbling blocke in his way, *I will eate no flesh whiles the World stands, least I scandalize my brother.* What is eating of flesh to the workes of the flesh, to the sinnes of vncleannesse, fraud, and notorious deceit? And if *Paul* rather then hee would giue offence would not eate flesh, which was [m] lawfull to doe in in its owne nature, how much more would hee haue resol-

[m] *Caeterum cum rem adeo formidabilem esse demonstratum sit in ijs quae in potestate nostra posita sunt fratrem scandalizare, quid de ijs dicendum erit qui rebus vetitis faciendis loquendisue scandalizant.* Basil. *Si vero in licitis tale est iudicium, quid dicendum est de vetitis.* Ibid.

ued neuer to haue giuen offence by foule and notorious practices? Surely he implies thus much more, I will neuer commit vncleanneſſe, I will neuer bee a fraudulent diſhoneſt dealer whileſt the word ſtands leaſt I giue an offence, and lay a ſtumbling blocke in anothers way. Why would *Paul* forbeare fleſh for euer, in caſe of Scandal? Certainly he had an eie to this *Wo*, and and therefore choſe rather to eate no fleſh then to eate it ſo ſawced. It might proue no better then the *Iſraelites* Quailes, *Pſal.* 78. 27. 29, 30, 31. *Hee rained fleſh alſo vpon them as duſt ſo they did eat and were filled, But while their meate was yet in their mouthes*, the wrath *of God came vpon them, and ſlew the fatteſt of them.*

A man had beene as good haue faſted as haue had their dainties with that ſawce. So *Paul* knew that meate eaten with *Scandal*, would haue

haue beene ſawced with a *Woe*, and therefore, wiſely reſolued rather neuer to eate fleſh then to eate it on ſuch termes. Vpon the ſame ground ſince ſuch a *Woe* followes vpon giuing offence, dread we to doe any thing that may be ſcandalous, and reſolue neuer to doe it whileſt the World ſtands.

Our Sauiour Chriſt was not bound to pay Tribute, or Cuſtome, but yet he is willing to part with his right vpon this ground, *Math.* 17. 27. *Notwitſtanding leaſt we ſhould ſcandalize them, &c.* To preuent Scandal hee parts with his right, and rather workes a miracle, then hee would giue them offence.

How much more then, there being ſo heauie a *Woe*, ſhould wee be carefull to auoid that which is ſinfull and vnlawfull, leaſt wee ſhould ſcandalize men, and lay ruining ſtumbling blockes in their wayes.

Woe to him by whom the offence comes.

Now then as we would feare to meete with this woe, ſo take heed of giuing any offence. As we would feare to haue a *Woe* come *vpon* vs, ſo let vs feare to haue an *offence* come *by* vs. This is the very vſe our Sauiour makes of it, *Luke* 17. 1, 2, 3. *Woe to him thorough whom offences come*, *Verſe* 1. But, why ſo? Becauſe of that which followes, *Verſe* 2. And thereupon inferres that, *Verſe* 3. *Take heed to your ſelues.* As if he had ſaid, ſince there is ſuch a *Woe* followes vpon giuing offence, therefore let mee aduiſe you in any caſe to *take* wondrous *heed* to your ſelues, that you giue no offence, nor fall into any Scandal.

It ſhould be the care and endeauour of all Gods people to do their beſt to remoue all ſtumbling blocks and ſtones out of the way, *Iſa.* 57. 14.

14. *Caſt yee vp, caſt yee vp, prepare the way, take vp the ſtumbling block out of the way of my people, Iſa.* 62. 10. *Prepare you the way of the people, caſt vp, caſt vp, the high way, gather out the ſtones.* Therefore if they muſt *gather* out the ſtones, they muſt take heede of *laying* ſtones in the way, if they muſt *take* ſtumbling blockes out of the way of the people, then muſt they not *lay* ſtumbling blockes in their way. *Woe* vnto him that doth not his beſt to take vp a ſtumbling blocke out of the way, therefore much more a *Woe* to him that ſhall caſt a ſtumbling blocke in the way.

Queſt. What may a man then doe, and what courſe may one take to keepe and preſerue ones ſelfe from falling into Scandals.

Anſw. To ſaue our ſelues from falling into Scandals, doe theſe things.

1. Walke with *Selfe-iealouſie*,

and *Selfe-ſuſpition*. In a conſcience of our owne frailtie be we euer iealous and ſuſpitious of our ſelues. That which our Sauiour ſpeakes of ſecuring our ſelues in caſe of tentation, is to bee done, to ſecure our ſelues from the danger of Scandals. *Watch and pray leaſt yee enter into tentation, Matth.* 26. So watch and pray leaſt yee fall into Scandals. Now nothing will keepe our eyes open in watching, nor our mouthes open in praying, more then a feare and an holy iealouſie, and ſuſpition of our ſelues by reaſon of our frailtie, leaſt we be ouer-taken and enſnared.

The profeſſion of religon [a] ſecures no man from ſcandals, neither is it any protection from that danger. Men are deceiued that ſo imagine. Nay, no men in more danger of fowle offences then ſuch, &

[a] Non quiſquam miretur, dilectiſſimi fratres etiam de confeſſoribus quoſdam adiſta procedere, inde quoq; aliquos tam nefanda, quam grauia peccare. Neq; enim confeſſio immunem facit ab inſidijs diaboli, aut contra tentationes—adhuc in ſeculo poſitum perpetuâ ſecuritate defendit Ceterum nunquam in confeſſoribus fraudes, & ſtupra, & adulteria, poſſemodum videremus, quæ nunc in quibuſdam videntes ingemiſcimus & dolemus. Cypr. de vnit Eccleſ.

they

they in moſt danger that are men moſt eminent, and of greateſt note for profeſſion. Wee ſaw before what ſpeciall reaſon Satan hath for it to ſeeke the enſnaring of ſuch. Profane, and irreligious perſons are not ſo beſet, nor haunted ſo with importunity of Satans malice as thoſe are & ſhalbe, that take vpõ them the profeſſion of Godlines. Profane and Godleſſe perſons are his owne ſure enough already, and as hee [a] anſwered that exorciſt taking vpon him to diſpoſſeſſe a maid of the Deuill, and adiuring him to come out of her into himſelfe; *What ſhall I neede to tempt, and poſſeſſe him of whom I ſhall haue full poſſeſſion at the laſt day*, So what cares he to tempt thoſe that hee hath already poſſeſſion of, and are taken and led captiue at his pleaſure. And beſides nothing the aduantage and gaines comes in by ſuch mens ſins as doe by the fowle, and notorious falles

[a] Quidã paſtoris fungens munere in pago Durweſi circa Eſweiler puellam nomine Helenam diaboli obſidione preſſam liberare velle elato ſupercilio promittebat atq; ſe operem ludere videns indignabundus tandem in hec verba erupit, quæ non intellecturum dæmonem fortaſſe ſperabat. Si vllam habes, poteſtatem tranſmigrãdi in Chriſtianũ ſanguinẽ trũſmigra ex illa in me. Cui inculcanter latinè, & quidem iuridicè reſpondit Diabolus, Quem pleno iure in poſtremo die poſſidebo, quid opus eſt illum tentare. Wier de præſt. Dæmon lib. 5. cap. 14.

falls of ſuch as profeſſe religion. Therefore the Deuil ſeeking a new poſſeſſion, and withall the rayſing of his Kingdome by their fals, it is apparant that they are in greater dangers of Satans malice then the other. It therefore concernes them out of the Conſcience of this malice, of his, & their owne frailty, to bee very iealous and ſuſpitious of themſelues, and out of that feare and Iealouſie to watch and pray.

Our hearts are falſe and fickle exceeding ready to cloſe with Satan, therfore keep ſo much the more ſtrickt watch ouer them. Wee are exceeding weake and frayle, looke vp to God, and begge his helpe. *It is God that keepes the feete of his Saints, and the wicked ſhalbe ſilent in darkenes.* 1.*Sam.*2.9. Except the Lord *keepe the City the watchman watches in vaine*, and except the Lord *keepe the feete of his Saints*, all their watching is in vaine. Alas if

wee

wee truſt to our owne keeping how ſoone wil our feete be ready to ſlip, how fowle ſhall wee fall, and into what ſcandals ſhall not we runne? And then how farre would wicked ones bee from being *ſilent in darkneſſe*? Indeede when God keepes his Saints feete, he *ſilenceth*, & ſtops wicked mens mouthes, becauſe then they haue nothing to ſay againſt Godlineſſe. But if God keepe not the *Saints feete*, how ſoone and how wide are wicked mouths opened to clamour and blaſpheme? Therefore out of an holy feare and iealouſie of our owne weakeneſſe, let vs dayly petition God by prayer that he would keepe vs that our feete may not ſtumble, that hee himſelfe would take the charge of vs that wee daſh not our foote againſt a ſtone. There is a promiſe *Ier.31.9. I will leade them, I will cauſe them to walke in a ſtreight way wherein they ſhall not ſtumble.*

Now

Now when men out of a feare and iealouſie of their owne infirmity and frailty, doe dayly looke vp to God, and beg guidance, and ſafe cõduct from him, he wil *leade* them and make them walke in a *ſtraight way wherein they ſhall not ſtumble.* This was *Dauids* practiſe. *Pſal.* 5. 8. *Leade mee O Lord in thy righteouſneſſe becauſe of mine enemies*, or mine *obſeruers*, as Iunius renders it, *make thy way ſtreight before my face.* He ſaw that he had many eyes vpon him that *obſerued*, and watcht him narrowly, he knowes his owne readines to turne aſide into by and crooked wayes, his ſuite therefore to God is, that he would leade him. Whileſt God hath a man by the hand how ſafe is a man from falling? And God that *keepes the feete of his Saints.* 1. *Sam.* 2. 9. hath *his Saints in his hand.* *Deut.* 33. 3. *All his Saints are in thine hand.* It is good daylie by prayer to put our ſelues

selues into Gods hand. It is iust with God to checke selfe-confidence & to let such men slip & fall too, that by their falls they may know their frailty. q *Peters* cause is well knowne, *Though all, yet not I*, he was of forward spirit, but knew not how to measure himselfe, if hee had had more feare & iealousie he would haue beene more watchfull, and haue sought more to God, and would haue said rather, If all men should, yet Lord by thy grace keepe mee that I may not deny thee. Hee had beene more secure if hee had beene lesse secure. But now that he stands wholly vpon his owne legs, how soone, & how miserably falles he? The child that cares not to be led but will goe of himselfe, gets many a knocke, and many a shrewde fall, but the childe that is fearefull, and out of his feare will bee in the mothers or nurses hand, and will cry to be led, that childe scapes many a broken face.

q *Bando* Petrum *sed prius erubesco pro* Petro. *Quam prompto animo, sed nesciens se metiri.* Aug de diuers, ser. 39.

2. Mor-

2. Mortifie your deereſt luſts. A foſtered and a cheriſht luſt doth exceedingly endanger a man, puts him into great danger of falling into ſcandal. Let a luſt be loued, and cheriſhed and it will ſo beſoole, and bewitch a man that hee will maintayne, and ſockle it though it be with the hazard of the credit of Religion, and the Goſpell, it will grow ſo ſtrong at the laſt that it will headlong him into ſome ſcandal or other. Therefore deale ſeuerely with theſe luſts, that will bring thee happily to doe that which will cauſe God to deale ſeuerely with thee, be ſure to make ſure worke with them by mortification, that is a good way to preſerue thee from ſcandal. This is the very courſe our Sauiour here preſcribes. Hauing in this ſeauenth verſe ſhewed the woe that falles vpon the giuers of ſcandals, ſee what he inferres, *Verſe.* 8. 9. *Where-*

fore

fore if thine hand; or thy foote offend thee cut them off, and caſt them from thee, &c. And if thine eye offend thee plucke it out, and caſt it from thee. &c. Marke then what it is that makes men offend. Namely mens luſts, *their right hands, eyes, feete.* Theſe bee the ſcandal-breeders. If a man would bee free from giuing of offence he muſt *out*, & *off* with that which *cauſes* him to offende. Now luſts when they are made much of, when they be made deere, *hands*, and *eyes*, and *right eyes*, aſſuredly they will *cauſe men to offend.* Therefore the way to ſaue our ſelues that they cauſe not vs to offend, is to offend them, the way is by mortification to *cut off*, and *caſt away*, ſuch hands, feete, and eyes as will cauſe vs to offend. Were but this done how happily might many fowle ſcandals be preuented? *If Dauid* had preſently *pluckt out* his wanton eye, and caſt

it

it away; how eaſily had hee beene ſecured from that great offence hee gaue?

It may be many a man out of the great pride of his heart, and his abundant ſelfe-loue makes his credit and eſteeme amongſt men to be his *right hand, his right eye*, his very Idoll. Now this is a luſt that will cauſe a man to offend. A man in this pride and ſelfe-loue to maintaine and vphold his good opinion and eſteeme, runnes into this and that ſecret euill practiſe, and rather then his eſteeme, and credit ſhould ſinke in the world, vſes a number of ſhifts, and diſhoneſt courſes, and a companie of deceitful guiles to vphold his eſteeme, and runnes ſo far in at laſt, that he come not off, without fowle ſcādal. Now mortification and ſelfe denial had preuented it. If ſuch a man had pluckt out this eye, cut off this hand & foote, hee had not halted, nor ſtumbled nor

nor fallen into scandal. The not cutting of this foote caused the stumbler the fall. One chop had saued and preuented all, for if he had but denied himselfe, and thus thought with himselfe, If it bee Gods will that I shall bee low, and meane in the world, if he will haue mee come downe and be in an inferiour estate, his will bee done, I will humbly submit to his pleasure, and I will not to vphold my credit in the world for a time hazard, and wound the credit of the Gospell, and religion, I will tread my credit vnder foote, rather then bring any discredit vpon the Gospell; If thus by selfe-deniall a man could haue submitted to Gods wisdome and administration, & could haue mortified his selfe-loue, so as to haue laid his credit and respect in the world at Gods foote, how happily might a fowle scandal haue beene preuented? Euery vnmorti-

fied luſt is a ſcandal that will cauſe a man to offend, ſo many luſts ſo many tares. Therefore burne, and fire thoſe tares, *gather out* and *caſt out* thoſe ſcandals that will breed ſcandals and cauſe offences. *Math.* 13.40.41.

3. Labour for ſincerity, and fruitfulnes in the wayes of God. I dare not ſay that all that fall into ſcandal are Hypocrites, & barren. But yet ſure it is, that God many times puniſhes theſe two things with ſcandalous fals. When men are not ſo ſincere and ſo fruitfull as they ſhould bee, God leaues them to themſelues, that by ſuch ſcandalous fals they may be humbled, for not walking ſo ſincerely and ſo fruitfully as they ſhould haue done, and as their profeſſion required at their hands. Therefore the more ſincere, and fruitfull wee are, the more are we out of danger of ſcandals. See *Phi.* 1. 10, 11. *That yee*

may

may bee sincere and without offence till the day of Christ, Being filled with the fruites of righteousnesse. So then the way to bee *without offence* is to *be sincere*, and to be *filled* with the *fruites* of righteousnesse. So long as we adorne the Doctrine of God our Sauiour in all thing, wee shall keepe our selfes from giuing offence. Now sincerity, fidelity, and fruitfulnes doe *adorne the Doctrine of God, Tit. 2. 9. 10.*

4. Thinke alwayes vpon those two texts. First that, *Neh. 4. 9. It is not good that yee doe, ought yee not to walke in the feare of our God, because of the reproach of the heathen our enemies?* Are wee by Sathan tempted to any sinfull course that specially may prooue scandalous, thinke wee thus with our selues. It is not good that wee are about to doe, the thing is naught and sinful. If we doe thus how will enemies of godlinesse and religion tryumph,

how will they reproach and ſcorne religion and therefore to preuent their reproach, and to preuent the opening of their mouthes how ought wee to walke in the feare of God. I will rather die then giue them iuſt occaſion to reproach. If they will needes bee reproaching, let them doe it at their q owne perill, they ſhall haue no cauſe from mee to open their mouthes in reproachfull wiſe. And this is the very argument the Apoſtle vſes to perſwade women to a godly, diſcreete, chaſte, and obedient carriage, *That the word of God bee not blaſphemed*, Tit. 2.4, 5. Secondly, conſider the text, Neh. 6.11. *Should ſuch a man as I flee? And who is there that being as I am, would goe into the Temple to ſaue his life? I will not goe in.* It were an happie thing in theſe caſes if men would know themſelues, what they are, and would ſtand vpon it with Satan

q *Abundet hoſpitalitas veſtra, abundent bona opera veſtra Quod iubet Chriſtus faciant, Chriſtiani, & tantum ſuo malo blaſphement pagani.* Aug. Hom. 10 in append. ſerm.

tan. *Should such a man as I* doe thus? *Nehemiah* we see would not goe into the temple to saue his life, when he considered what hee was, *Such a man as I? Being as I am?* It is no pride in these cases to stand vpon what we are, but much safety were in it. *Should such a man as I?* Why what a man is hee that professes religion? He is one that hath the Name of God called vpon him, *If my people on whom my name is called*, 2. *Chron.* 7. 14. Hee is one that is called with an *high calling*. *Phil.* 3. 14. Hee is one that is *called to Holinesse*. 1. *Thes.* 4. 7. Hee is one that is *pretious* and *honorable Isa.* 43. 4. Hee is one of the *Saints of the most high*, *Dan.* 7. 18. 22 Hee is one of the *Sonnes of God*. 1. *Ioh.* 3. 1. And now shall such a man as he run into fowle and base actions? Who, being as hee is, vvould not rather loose his life, then dishonour such a profession,

then diſgrace ſuch and ſo many dignities? Why did *Ieremy* ſo willingly ſubiect to Gods word? *For thy name is called vpon mee O Lord God of hoſtes. Ier.* 15. 16. And ſhould *ſuch a man as he* not giue all obedience to God? Why was *Ezra aſhamed* to require of the King a band of Souldiers, and horſemen to helpe againſt the enemy? Becauſe it would not ſtand with that profeſſion hee had made before the King, *Becauſe wee had ſpoken vnto the King* ſaying, *The hand of our God is for good vpon all them that ſeeke him, but his power & his wrath againſt all them that forſake him.* 1. *Ezra.* 8. 22. Hee had made this profeſſion before the King, and *ſhould ſuch a man as hee*, that had made ſuch a profeſſion doe a thing ſo contrary thereunto? What a fowle *ſhame* had that beene? No wonder, hauing made ſuch a profeſſion, that he was *aſhamed* to doe it.

it. If men would but seriously consider what kind of persons they are, and what kind of profession they make, oh how would they for *shame* not meddle with base actions. What was the reason that *Mordecay*, would not bow to *Haman*? *They spake to him daily, and hee hearkened not vnto them.* And what was his reason. Reason good enough, *He told them that he was a Iew.* It would not stand with the religion hee profest to bow to *Haman* as they bowed to him. *He was a Iew*, one of the people of God, that professed the worship of the true God alone, and *should such an one as he* bow downe to *Haman*, not onely a mortall man but an accursed *Amalekite*? Who would being as hee was, if it had beene to haue saued his life, haue wronged not so much his nation as his religion, and profession as to haue bowed to him. What

made *Abraham* that hee would not take any thing that was the King of *Sodoms from a threed euen vnto a ſhooe latchet*, but becauſe the King of *Sodom ſhould* not ſay, *I haue made* Abraham *rich*. *Gen.* 54. 23. Like enough *Abraham* had vpon all occaſions, and in all places profeſſed that God whoſe name he profeſſed had made him ſo rich, therefore would hee doe nothing that might be any preiudice to that his profeſſion, hee had a care ſo to carry himſelfe that the enemies of God ſhould not haue any thing to *ſay that* might diſgrace his profeſſion. Thus if a man would conſider the highneſſe of his calling, the honour of his profeſſion, and would in all tentations vnto fowle and ſhamfull actions but thinke, ſhould ſuch a man as I doe this? or who being as I am, would doe this? how might hee bee preſerned from many a foule ſcandal? *Mordecay* told

told them he was a *Iew*, doe thou in all tentations to foule actions, tell Sathan thou art a Christian, and should such a man as thou doe so?

5. Looke vpon other mens [r] fals, and tremble, and take warning by them. Say not in the pride and carnall boasting of thy spirit, rather then I would haue done as he hath done, I would haue died a thousand deaths; To condemne such as fall scandalously, is not a thing to be condemned, who shall dare to iustifie such? But a comparatiue condemning of other mens euils, so to condemne them as to commend and bragge of our selues, what in such cases we would haue done, and haue beene, so to condemne others, as thereby to raise our owne prayses, what good ones wee are, and would haue beene to them, so to make others blacke, as to make our selfes shew the whiter, this

r *Propone nihil esse quod tibi accidere non possit. Vita fuerem in quam videris alium eorum te incidisse. Aliorum perditio tua sit cautio.* Bern. de Inter Dom. cap. 43.

this is very dangerous. This ſauours of much Pride, and in ſuch cauſes it may be [f] iuſt with God, ſo to giue vs vp to the power of our owne corruptions, that wee may fall into the ſelfe-ſame euill ſo condemned.

That Prouerbe of *Salomons* would be thought vpon in all ſuch euents, *Pro.* 27. 19. *As in water face anſwers to face, ſo the heart of man to man.* Let a man looke into the water, hee ſees in it a face in all points anſwering to his owne, the ſame ſpots, Warts, Moulds, and blemiſhes that hee ſees in the face in the water, they are all in his own, there is face anſwering to face. *So doth the heart of a man anſwere to a man.*

The ſame euils, corruptions, luſts, and ſins that thou ſeeſt in another mans heart, breaking out in his life the very ſelfe-ſame are in thine owne heart, his heart to thine is but

[f] *Tamen ſi alicui tanta eſt fiducia de immobilitate propriæ infirmitatis ſaltem ſollicita reformidet ne ipſe ſit ſcandelum viſibus alienis, ſed terreatur voce Domini comminantis, ve huic mundo à ſcandalis,* Cypride ſingul. Clerie.

but *a face answering thy face*, his heart is but as the face in the water to thy face, therein mayest thou see what is in thine heart. And therefore his heart being the very picture of thine owne, looke not vpon his fals, but with feare & trembling, considering least thou also thy selfe mayest bee tempted, and fall as fowle as he. His heart naturally is as good as thine, and thine naturally as bad as his, and therefore no better course in the view of his fall, then to feare and tremble, least thine heart may serue thee as slipperie a tricke as his heart hath done. Such humble feare and trembling wil awaken to an answerable caution, and so may proove a good preseruatiue against the danger of Scandals.

2. A second thing, this point of Gods seueritie may teach, is to stir vs vp to mourne and grieue when Scandals fall out. There be diuers grounds

grounds of mourning in ſuch caſes.

As firſt in regard of the *woe* that is to the world from offences, and the great miſchiefe that will bee done by them, That ſo many will ſtart at and flie from Religion, that ſo many will blaſpheme the Name of God, that ſo many will bee hardened to their owne ruine, here is cauſe enough of mourning to all good hearts. There is a compaſſion and there be bowels to bee ſhowne to mankinde, euen to reprobate ones, and a ſorrow ſhould there be for the loſſe of their bloud. And ſecondly, a ſorrow ſhould there be for Gods diſhonour, the Churches reproach. But thirdly, there is yet another ground of ſorrow ariſing from this point, a ſorrow there ſhould bee in ſuch euents in regard of the *woe* that wil fall vpon ſuch by whom the offence comes. If their caſe bee ſuch that ſo many

woes

woes will persue them, then how should mens bowels earne with compassion towards them, and out of Christian pitie commiserate their condition? The course of the world is to reioyce, and insult ouer such.

That is not lawfull in sinlesse cases, *Prou.* 24. 17. *Reioyce not when thine enemy fals*, namely, into some outward affliction, *neither let thine heart bee glad when hee stumbles*; Therefore much more vnlawfull in cases of sin, and scandal. This highly displeases God. Others it may be reioyce not, are not glad, but in the meane time they mourne not, neither are they in sorrow for Gods dishonour, or the offenders danger. Surely, as there is ioy in Heauen when one sinner repents, and rises, so should there be sorrow on earth, when one man professing Christ, sinnes, and fals fowle. This was the *Corinthians* fault, 1. *Cor.* 5.

2. *And*

2. *And you are puffed vp and haue not rather mourned.* They ſhould therefore in that caſe haue mourned, and ſorrowed as for Gods diſhonour, ſo for the danger into which that man by his ſcandal had brought himſelfe. And this being done might be a great helpe to ſtir vp a man faine into a ſcandalous ſin to mourne for himſelfe. For when hee ſhall ſee others lay his caſe to heart, and to be ſo ſenſible of his ill condition, how may it ſtirre vp himſelfe to take his condition to heart much more. It is ſaid that *Samuel* mourned for *Saul*, now when *Saul* ſhould heare that *Samuel* mourned for him, if there had bin any grace in his heart it could not but haue made him mourne for himſelfe. It muſt needs haue thus wrought vpon him. Doth *Samuel* mourne for mee, and lies my caſe heauie at his heart? Alas then what cauſe haue I to mourne for my ſelfe

selfe. It is I that haue sinned, and it is I that must smart. What is it to *Samuel*, that I must vndergoe such woe, if therefore hee, how much more should I mourne. Thus others sorrow might prouoke such to mourne.

3. Lastly, this seueritie of Gods Iustice considered, it serues for the terrour, and the humbling of such by whom offences come.

Here is that which may breake the hearts of them, and make them melt into godly sorrow. *Woe vnto him by whom an offence comes.* Is an offence come by thee, and art thou falne into a scandal? behold here a woe out of Christs mouth pursuing thee, and readie to arrest thee. Behold a woe posting after thee to blast thee in thy Name, to brand thee with Infamie and Reproach. A woe following thee to cast thee out of the hearts, and societie of Gods people

ple, A woe following thee to ſmite thee with pouertie and ſickneſſe, A woe to ſmite thy Family, thy Children. And ſhall not ſuch a woe terrifie, and mightily humble thine heart? How ſhould the dread of ſuch a woe hanging ouer thine head lay thee in the duſt? If a man had no care of his owne ſoule, or no care of his credit, or no care of ſocietie with the faithfull, yet if a man had but any bowels of nature towards his poore children, here is that which may make his bowels earne and roule within him. Alas what haue I done? I haue brought a woe vpon my ſelfe, and children. Ah, ſayes *Dauid*, *Theſe ſheepe what haue the done?* So mayeſt thou, Alas, theſe poore babes, and innocent Lambes what haue they done? An heauie woe may ouertake and ſmite them for my folly. Woe is me, the cauſe that my ſoule hath to bee humbled, Oh the cauſe that I haue

haue to put my mouth in the duſt? Here is that which ſhould make a man hang downe his head with ſorrow to thinke of that *woe*, that is purſuing him at the heeles. If a man had a Bayliffe or a Sergeant alwayes watching, and dogging of him at the heeles, that he could not ſtirre out of his doores, but hee would be ready to haue him by the backe, in what a deale of feare would a man bee in ſuch a caſe? What a deale of care would hee take to make his peace, and compound with his Creditours? Now when a man is fallen into a Scandal, preſently a *woe* is ſent out to purſue and attach ſuch a ſinner, oh then the feare, the depth of humiliation and ſorrow, that the dread of this woe ſhould worke in ſuch a man? It ſhould make him doe as in that caſe, *Prou. 6. 3, 4. Goe humble thy ſelfe; Giue not ſleepe to thine eyes, nor ſlumber to thine eye-*

lids, till thou haſt made thy peace with God. [t] Goe and doe as *Lam.* 3. 28, 29, 30. *Hee ſits alone and keepes ſilence, hee puts his mouth in the duſt if ſo bee there may bee hope, He giues his cheek to him that ſmites him, hee is filled full with reproach.* Sit alone and keepe ſilence, and neuer wonder, nor murmure that thou art left alone, but *Leuit.* 26. 41. *accept of thy puniſhment.* And certainly, where a man is truely humbled he will doe ſo. *Sit alone?* I cannot find fault with it, I deſerue it, accept it. Oh *put thy mouth in the duſt*, thou that haſt laid thine honor in the duſt, thou that haſt laid the honour of religion in the duſt. *Giue thy cheekes to him that ſmites.* Art thou reproached, and filled therewith? take it as the due deſert of thy wayes, and ſay with *Eccebolius* lying, and howling at the Church doore, [u] *Trample vpon me that am vnſauourie ſalt.* If at any time thou be-

[t] *Grandi plagæ alta & prolixa opus eſt medicina. Grande ſtelus grandem habet neceſſariam ſatisfactionem.* Ambroſ. ad Virg. lapſ.

[u] *Calcate me ſalem inſipidum. Socrat. lib. 3. cap. 11.*

beginne to haue but a chearefull thought in thine heart, a chearefull looke in thy face, a chearefull word in thy mouth, dash all chearfull thoughts, lookes, wordes, and behauiours, dash them all with the thoughts of this *Woe*. Thinke still where euer thou art, what euer thou art doing, that thou hearest the sound of this text, and the sound of this *Woe*, ringing in thine eares, *Woe to him by whom the offence comes*. What, I laugh? I bee merrie and iocund? I bee chearie and iolly, that haue such a *Woe* hanging our mine head? Oh my soule! droope, and hang downe thine head, and be in bitternesse of spirit, and y neuer haue one lightsome looke, till the light of Gods countenance shine vpon thee. Who knowes if God should see a man thus droope vnder the Conscience of his sinne, thus laid low vnder the feare of this *Woe*, but God

y *In hac penitentia vsq; ad finem vitæ.* Ambros. ad virg lapsa.

God of his mercie might in ſome meaſure mitigate this *Woe*, at leaſt might ſhew mercie to the ſoule in its peace and pardon.

FINIS.